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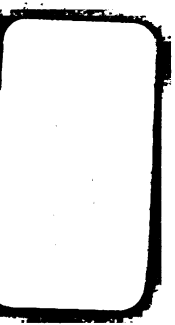

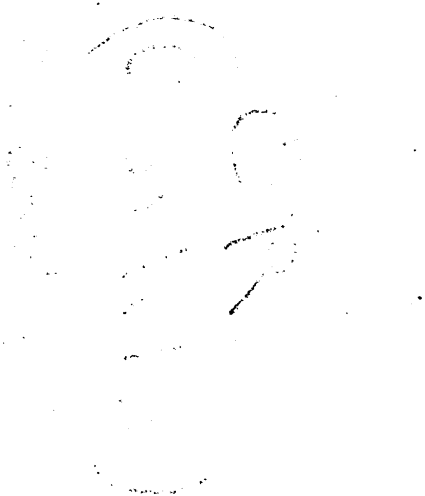

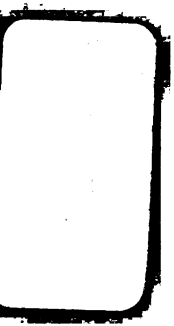

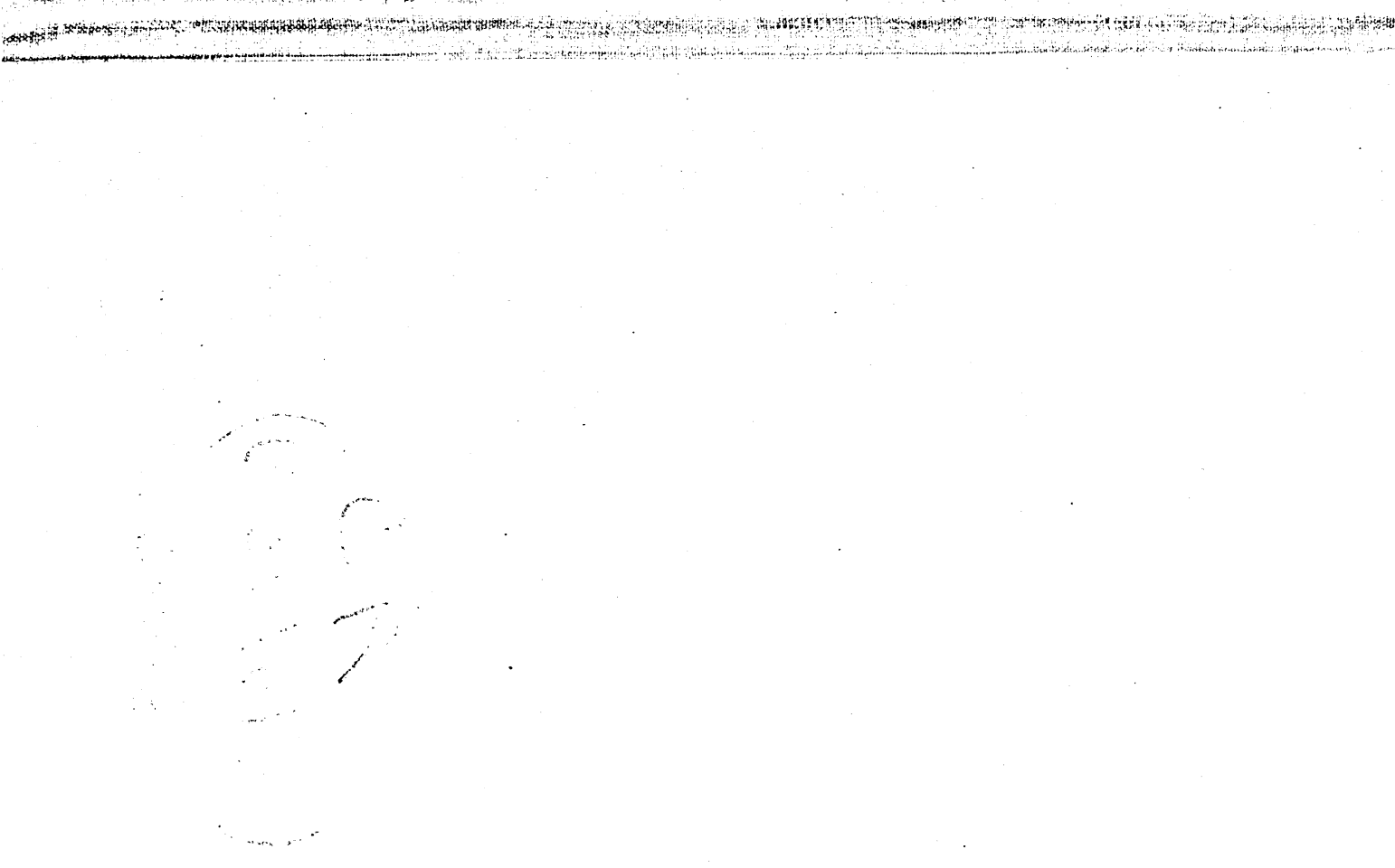

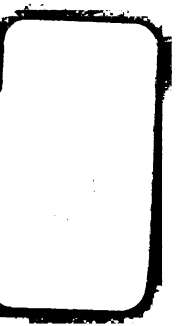

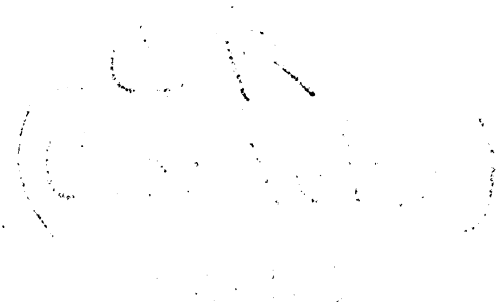

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CONTENTS.

PAGE

PREFACE, - - - - - - - - - - - - - - 1

INTRODUCTION.—Etimology—Topography—Climate, &c.—Geological features, &c., - - - - - - - - - - - - - 3

ARCHÆOLOGY.—Cists and Urns—Cells—Arrow-heads—Stone Rings—Incineration Chamber—Ancient granary—Ancient store-house—Bronze dagger-blade—Bos primogenius—Rein-deer—Red-deer—Coins and metals—Roman horse-shoe—Iron helmet—The Joggs—Nose clips—Sack-cloth—Thumbkins—Elfin pipes—Sarcophagi—Winged-head devices—Candlesticks—Wood trays—Pewter-plate—Knives and forks—Clocks—Quern—Knocking-stone—Spice mill—Spinning gear—Arms—Roman Road, - 7

REFORMATION AND REVOLUTION.—Local incidents of both periods, 22

KIRKS.—Ancient Church at Mauldslie—Church superceding it—Present Church—St. Oswald's Chapel—Crosses—Manse and Glebe—Original Seceders—United Presbyterian—Free Church—Evangelical Union—Roman Catholic, - - - - - - - - - - - - 35

TEINDS.—Titular of Teinds—Lease of Teinds—Disputes—Augmentations, &c., - - - - - - - - - - - - - - 49

MINISTERS.—Nigel de Cunningham; John Hariot, and Mathew de Geddes—(*before Reformation,*) - - - - - - - - - - - 57

John Dobbye—James Raitt and David Forrest—Thomas M'Caskie—William Wilsoun—Robert Maxwell, A.M.—John Lindsay, A.M.—John Lindsay, A.M.—John Weir, A.M.—William Jack, A.M.—John Birnie—Alexander Livingstone, A.M.—Peter Kid—James Chein, A.M.—John Oliphant—John Scott—James Dick—Andrew Orr, A.M.—James Scott, D.D.—James Walker—John Wylie, D.D.—Daniel M'Laren, - 58

SCHOOLS AND SCHOOLMASTERS.—William Brown—John M'Kenzie—Robert Carmichael—John Russel—John Wilson—Alexander Murray—James Kay—William Beattie—William Barrie—John Fraser, - - 112

MAULDSLIE.—Anciently of great extent—John Baliol—Robert Bruce, - 121

Sir John Danyalstown—Sir Robert Danielstoun, - - - - - 123

Robert Maxwell—Sir John Maxwell—Sir Robert Maxwell—Sir Robert Maxwell—John Maxwell—Sir James Maxwell—Sir James Maxwell—Edward Maxwell—Sir James Maxwell—Alexander Maxwell—Colonel John Maxwell—John Maxwell—John Maxwell, younger, - - - 124

Arthur Erskine—Sir Charles Erskine, - - - - - - - - 126

Sir Daniel Carmichael—The Hon. Daniel Carmichael—Daniel Carmichael — John Carmichael—William Carmichael—Thomas Carmichael, 5th Earl of Hyndford—Andrew Carmichael, 6th Earl, - - - - - - 127
Sir John Anstruther, Baronet, (to entailed portion)—Sir Windham Carmichael Anstruther, Baronet—Sir W. C. J. Carmichael Anstruther, Baronet, - - - - - - - - - - - - 131
Grizil Carmichael, (unentailed portion)—Archibald Nisbet—Sir William Gordon, K.C.B, - - - - - - - - - - - 132
William Dixon, of Govan, - - - - - - - - - - - 132
James Hozier, of Newlands, - - - - - - - - - - 132

BELSTANE.—Helen de Quarentlay, - - - - - - - - 133
James Livingstone—John Livingstone—Alexander Livingstone, - - 134
Sir James Lockhart, - - - - - - - - - - - 134
Colonel John Lindsay—William Lindsay, - - - - - - 134
Sir Daniel Carmichael—Daniel Carmichael—Daniel Carmichael, - - 134
The Duke of Douglas—Archibald Stewart (Lord Douglas), - - - 135
Archibald, Lord Douglas—James, Lord Douglas—Jane Douglas, Lady Montague—Lucy Elizabeth Douglas (Countess of Home), - - - 136

BRAIDWOOD.—Sir John de Monfod—Margaret de Monfod—Margaret of Craigie and Braidwood—John Stewart, - - - - - - - 137
Archibald, Earl of Angus—Sir William Douglas—Sir Archibald Douglas, - 140
John, Lord Thirlstane—John, Earl of Lauderdale—John, Duke of Lauderdale, - - - - - - - - - - - - 141
Archibald, Earl of Angus, - - - - - - - - - - - 142
Sir George Lockhart and his successors, - - - - - - - 142
Tower and Fortalice of Braidwood, - - - - - - - - 142
Vassals of Braidwood, - - - - - - - - - - - 148
Division of Infield land, - - - - - - - - - - - 158
Scheme of cropping common ground, - - - - - - - - 159
Barony Court, proceedings in, - - - - - - - - - 160
Yuildshields of Braidwood and its holdings, - - - - - - - 163

WAYGATESHAW.—Hugo Polay, - - - - - - - - - 165
Alexander Murray—John Murray, - - - - - - - - 165
Alexander Lockhart—Stephen Lockhart—William Lockhart—Stephen Lockhart—William Lockhart—William Lockhart—William Lockhart, 166
William Weir—William Steel—Thomas Steel—William Steel—Thomas Steel—Samuel Steel—Jane Samueletta Ann Mary Steel, - - - 171

MILTON-LOCKHART.—John Quhytford—Adam Whiteford———Whiteford—Sir John Whiteford—John Whiteford, - - - - - - 176
Sir John Hamilton—James Hamilton—Isabella Hamilton, - - - 178
Major Martin White—Henry Vansettert White, - - - - - - 179
Robert Brisbane—Margaret Anne Jeffrey, - - - - - - - 179
William Lockhart—Lawrence Lockhart, D.D., - - - - - - 180

KIRKTON.—Ancient Church lands—Thomas Weir, - - - - - 183
George Barbour, - - - - - - - - - - - - 184

Thomas Forrest—Grizel and Susanna Forrest, - - - - - - 184
Walter Lockhart—Walter Lockhart—Elizabeth Merrie—Robert Cockburne—John Cockburne, - - - - - - - - - - 184
Charles Hamilton—John Hamilton—Eliza Hamilton, - - - - - 191

HALLCRAIG.—Alexander Weir, - - - - - - - - - - 194
Archibald Hamilton—John Hamilton—James Hamilton—Sir John Hamilton—Isabella Hamilton (Lady Gordon) - Charles Hamilton Gordon - Charlotte Hamilton, - - - - - - - - - - 194
George Cunningham (Hallcraig portion), - - - - - - - 198
Colonel Alexander Robertson, - - - - - - - - - 198
Mrs. Robertson—Annabella Mary, Ann Forbes, and Alicia Jemima, her daughters, - - - - - - - - - - - - - 199
Coltness Iron Company, - - - - - - - - - - - 199
Sir James Steuart (Whiteshaw and Castlehill portion), - - - - - 199
Shotts Iron Company, - - - - - - - - - - - 199

BROWNLEE.—Preliminary remarks—Garion not in Carluke parish—Garion Tower or Peel House in Carluke parish, - - - - - - - - 200
COBLEHAUGH, PEILHOUSE, and TOPENHILL (Lord Belhaven's lands), - - 203
TOWNHEAD and TOWNFOOT (Mr. Steuart's lands), - - - - - 205
BROWNLEE and BOWMANHIRST (Mr. Harvie's lands), - - - - - 206

KILCADZOW.—In Mauldslie barony in John Danyelson's time—Robert Maxwell—Sir Stephen Lockhart, of Cleghorn—James Lockhart, of Lee, 208
Roman way or Watling Street, - - - - - - - - - - 209
Lord's of Justiciary passing, - - - - - - - - - - 210
"Tragedy of the Duke of Alva," - - - - - - - - - 210

HOSPITAL-SHIELDS.—Originally belonging to the Hospital of St. Leonard's, Lanark, - - - - - - - - - - - - - - 211
Sir John Dalyell and Walter Dalyell—Peter de Dalyell, - - - - 211
John Stewart, of Craigie, - - - - - - - - - - - 211
James Hamilton—James Hamilton, - - - - - - - - - 211
Sir James Lockhart, - - - - - - - - - - - 212
Vassals of Hospital-shields, - - - - - - - - - - 212

HYNDSHAW.—Sir John de Hamilton, - - - - - - - - 214
Sir Wm. Baillie, &c., - - - - - - - - - - - 214
A. D. R. W. Baillie Cochrane, M.P., - - - - - - - - 215

CARLUKE.—(*Burgh of Barony*). Charter in favour of Walter Lockhart, - 216
Burgh of Barony constituted, - - - - - - - - - 220
Power to nominate Bailies, &c., - - - - - - - - - 221
Court House, - - - - - - - - - - - - 221
Market Cross, - - - - - - - - - - - - 221
Weekly Market, - - - - - - - - - - - 221
Customs, - - - - - - - - - - - - - 221
Burgh Courts, weekly, - - - - - - - - - - 221
KIRKSTYLE, - - - - - - - - - - - - 224
Marches of Burgh, - - - - - - - - - - - 224

VILLAGE OF CARLUKE.—(*Rise and progress*). Earliest building in Kirkstyle muir, - - - - - - - - - - - - - 230
Village laid off, - - - - - - - - - - - - 231
Village in 1780, - - - - - - - - - - - - 231
Extension, &c., - - - - - - - - - - - - 232
Progress of industry, - - - - - - - - - - - - 234
RETROSPECT.—(*Social and Agricultural*). Value of land and labour past and present, - - - - - - - - - - - - 237
Value of Cattle, - - - - - - - - - - - - 238
Cultivator and Culture, - - - - - - - - - - - - 239
Conveyances and roads, - - - - - - - - - - - - 239
Mealmongers, - - - - - - - - - - - - 240
Valuation roll, - - - - - - - - - - - - 241
Poll-tax of 1695, - - - - - - - - - - - - 241
MORTIFICATIONS.—(*Charitable and Educational.*) The Barbour, - - 249
Hospital-shields, - - - - - - - - - - - - 250
Mauldslie, - - - - - - - - - - - - 251
Lee, - - - - - - - - - - - - 255
Dr. Scott's, - - - - - - - - - - - - 255
Mr. Reid's, - - - - - - - - - - - - 255
The Countess of Forfar's, - - - - - - - - - - - - 256
Thomas Cleland's, - - - - - - - - - - - - 259
Mr. Hamilton's, - - - - - - - - - - - - 260
THE POOR.—Methods of provision for, - - - - - - - - - 261
Laws and regulations anent the poor and vagrants, - - - - 271
PARISH BANK.—Instituted 1815, - - - - - - - - 275
Remodelled in 1837, - - - - - - - - - - - - 276
Merged in National Security Savings' Bank in 1859, - - - - 276
BIOGRAPHY.—Major Weir (*the Wizard*), - - - - - - 279
Major General Roy, - - - - - - - - - - - - 289
Robert Forrest (*sculptor*), - - - - - - - - - - - - 295
John Greenshields (*the Clydesdale sculptor*), - - - - - - - 302
Wm. R. Lightbody, (*the boy-poet*), - - - - - - - - - 325

PREFACE.

THE papers forming this volume are the offspring of a long course of scrap-gathering and note-taking, worked up in the hours of incapacity for encountering the ordinary and necessary toils of life, which in an unlucky hour have been prematurely coveted for the press. Notices of Carluke have not been numerous. So far as known—setting aside what has appeared in Gazetteers, and the like—there may be claimed, as original contributions, articles in the works here enumerated, namely:

1. *A Description of the Sheriffdom of Lanerick*, by Sir William Baillie of Lamington, 1650. This work is important and valuable, although it treats more of the topographical features of the county than of historical and allied subjects. It has been printed by the Maitland Club.

2. *A Description of the Sheriffdome of Lanark*, by William Hamilton of Wishaw, 1710. This is a work of considerable research, constantly referred to and trusted; but in historical facts—judging locally—it is meagre, and not always correct. It, also, has been printed by the Maitland Club.

3. The article, *Carluke*, of Sir John Sinclair's valuable statistical work, written in 1792, by Dr. Scott, minister of the parish, and published the following year. It is characterised by acute observation, but historical matters do not seem, then, to have been regarded as important.

4. *Caledonia*, the great national work of George Chalmers, published, at different times, about the beginning of the present century. The article, *Carluke*, seems to have engaged attention, but in the hands of the local enquirer it has been found defective, and in some respects erroneous. The task was a laborious one, and the work merits a high place in literature.

5. The article, *Carluke*, for the *New Statistical Account of Scotland*, was drawn up by the Reverend Stephen Bell, of Eyemouth, in 1839. Although pressed upon the author for immediate publication, after years of delay in other hands, unprepared as he was, the article bears evidence of painstaking and research.

6. *Origines Parochiales Scotiæ*, 1857. This is a series of short neat articles drawn up by, or under the supervision of, Professor Cosmo Innes, an authority in ancient Scottish literature, and the best informed regarding its legal and historical data. It is, consequently, not a little surprising that, with his unbounded store of information, important omissions occur, and errors appear in the article *Carluke*.

7. *The Upper Ward of Lanarkshire*, by George Vere Irving, is a painstaking and learned contribution to Scottish history. It contains an elaborate and valuable statement regarding Carluke; but to the more local enquirer, it has not been difficult to detect errors and supply information. The statistical portion of the work by Mr. Murray is, as regards Carluke, the most mangled article ever printed, and in every way worthless.

INTRODUCTION.

PAST investigation has done little towards elucidating the etymology of Carluke. The word is met with in various forms, arising, no doubt, in some instances, from errors of transcription, or as mere phonetic varieties. In a charter by Robert I., dated 1315, it is written "Carneluk"; and subsequently, at different periods, the word appears as Carlowck, Carlowk, Carluk, Carlook, Carlouk, and Carluke. Car or Caer is a common prefix to names of places, signifying a height or strong position, &c.; but the affix is not so clearly indicated—Luke, or Saint Luke, being commonly adopted from the assumption that the Church was dedicated to that Saint, for which there is no warrant; on the contrary, there is evidence that the Church was dedicated to St. Andrew. The word designative of the ancient church, which occurs in a charter by Robert I. to the monks of Kelso, dated 1321, has, in like manner, not been clearly made out, and is given in two forms, differing only in the affix,—Eglismales*ock*, or Eglismales*cok;* but when the word is subseqently written Inglischmalholks—as in the Rolls of David II.—the difficulty is not made more easy. Chalmers, in his *Caledonia*, gives a different affix, and makes the word, Eglismal*uack* —a form which adepts in old manuscripts do not sanction. On being consulted, the Rev. Dr. M'Leod, of St. Columba Church, Glasgow, determined, on a Gaelic basis, that Eglismalesock signified, "the church of the saint or servant of Jesus"—a rendering which, admitting it to be correct, is not a little vague, with so many servants or saints in the calendar.

The parish, originally a royal forest—part of the greater forest of "Strathcluyd"—was in the time of John Baliol entire, but was portioned out by Robert the Bruce to his friends and supporters, —or, perhaps, to such as came to his camp from foreign lands with the recommendation of possessing military skill.

The topography of the parish is somewhat peculiar. From the junction of Garion with Clyde on the west, to the junction of Mashock with Clyde on the south, the latter washes the low southern boundary of the parish for 3½ miles, giving, with its curves, a water border of nearly 5 miles—the only exception being a small portion of Milton lands immediately opposite the mansion house, called Willans, severed, at some distant time, by a change in the course of the river. At Garion-burn-foot, the height above the sea is about 100 feet, and at the confluence of Mashock with Clyde, the river may be about 150 feet above sea level. At this last point the boundary follows the Mashock into Lee Valley, only slightly more elevated. From this line of low level, the land passing northward and eastward rises rapidly, indicating, in the first 300 feet, terraces, at different elevations, probably of estuary origin, till it reaches to between 400 and 500 feet in altitude, when the surface becomes an undulating flat, sweeping northward at a slight incline, and eastward, till, at Kilcadzow-law, the height is 1049·5 feet, and at King's-law 999·5 feet above the sea. The only exception to this general outline is Mauldslie-law, an insulated hill, 674 feet above sea level, situated towards the western border of the parish. From Garion-burn-foot, the lowest point, to Kilcadzow-law, the highest, the distance is near six miles, and to King's-law, five miles; from east to west, the parish is 7½ miles in length, the average breadth being about four miles—making the whole about 30 square miles.

From the base of Kilcadzow-law several little streams arise, two of which become feeders of the Mouse, in Carstairs and Lanark parishes, and three others, arising at different points, unite and

form the Mashock, which in the last mile of its course is the boundary with Lanark parish, the boundary being continued by its southmost feeder. The water-shed of King's-law lends a feeder to Auchter, which for above a mile forms the north-east boundary of the parish—running, ultimately, for many miles, through Cambusnethan parish. Two small streams issue from different points of this hill and unite, forming the Garion, which for the last two miles of its course is the march with Cambusnethan on the north-west. This hill also gives origin to several small water courses, which unite and form what, in 1650, was, according to Sir William Baillie, called, "Forest Kirk Burn," now "Jock's Burn." These streams, in the higher levels, run in shallow meandering courses, till, reaching the brow of the valleys of Lee and Clyde, they become deep-cut ravines, abounding in rapids and waterfalls, and in high rugged over-hanging cliffs, presenting a varied and constant succession of grand little points of scenery. Many small streamlets arising in the lower part of the parish, scarce attracting notice, assume, on nearing Clyde, the same style of grandeur. The water courses of the parish occupy about 65 acres—the land being 15,345 acres.

A climate tempered by elevation from 100 to 1000 feet above the sea, admits of great variety for natural objects. On all sides there are cultivated lands, old pastures, heath, moss, meadow, woodland, woody shades and streams, yielding to the naturalist and the lover of the features of nature considerable scope. Lists of plants and animals would be wearisome to construct, and equally wearisome to read, when all are generally common to similar latitudes, altitudes, and exposures; but every special enquirer now possesses and knows how to use well prepared maps, which, in the pursuit of natural productions, in a general way, is his safest guide.

The glacial epoch has left its traces and debris sometimes more and sometimes less conspicuously. There are very good examples of well preserved rutted or grooved and polished surfaces in the

superficial rocks of the north-east,—and polished and scratched boulders lie about, or are turned up by the plough, and in surface operations everywhere,—while the water courses are plentifully strewed with them. There are instances, too, of gravel and sand deposits far above the terrace lines,—and deposits of clay abound.

The district is based essentially on the varied members of the carboniferous system; in the extreme west the lowest beds of the new red sandstone are found: towards the east, the upper strata of the old red sandstone are introduced—and in the intermediate space the most important part of the carboniferous formation has its place—the millstone grit and calciferous members being feebly, if at all, represented. And here again, the enquirer, by taking advantage of natural sections and of artificial operations, has a wide range for observation and research amongst the old old land and water deposits of the coal age, and of the older sea bottoms—both teeming with the vestiges of ancient forms of life, and presenting interesting phenomena of long-past epochs. As in the superficial, so in the once superficial, and once oceanic areas, a good map is everything to the explorer for valuable economic material, or for those in search of the beautiful, varied, and abundant flora and fauna preserved in the sediments of far-past ages of the world. As to these, some attention has been given in this locality, and sketches and lists have been prepared and published.

The soil is necessarily of very varied quality, arising, in a great measure, from geological elements, modified by the more recent operations of production and waste—the washings of the higher grounds, and by the action of streams—not to speak of the feebler artificial operations.

ARCHÆOLOGY.

THE Archæology of a district—notices of the existence and labours of our pre-historic forefathers, with relative facts, command ready attention. For the more systematic study of ancient relics, a classification of these into what is called the *Stone Age*, a period in which stone implements alone were used: the *Bronze Age*, which was proof of a knowledge of certain metals and their combinations, as well as of their uses: and the *Iron Age*, proving, in ancient man, a farther advance in knowledge. But to these periods—very remote indeed—it would be presumptuous to assign a specific date. It may readily occur to any one that the stone period in one region of the globe, might, in another, from a greater advance of human experience, be long past. Civilization or progress did not, and does not, run parallel as regards the human family in all parts of the earth's surface, or even in different parts of a small island, where intercourse is limited. Were not the stone age, and the age of advanced art co-existent in man's history? Is there not still a stone age? It is certain that while the surface of the earth, in one locality, might furnish stone for fabricating weapons and implements—copper, tin, and zinc would be rare, or their uses unknown—and iron might not be found where the others were plentiful; hence the stone, bronze, and iron ages of pre-historic time, might or might not follow in sequence.

But the proposed notices of the relics of ancient man, and of his works, renders the adoption of theory unnecessary—the object being merely to enumerate and describe what has been found in the parish.

Cists and Urns.—Where fabricated instruments or utensils are found, the existence of man may safely be implied; and when such articles are discovered in connection with the remains of man, certainty takes the place of the implied fact. The early history of the human race partakes not a little of the character of palæonto-

logy. At different places, as Blackhill, where the mill (formerly a wind-mill) now stands, at Cairneymount, at Hyndshaw, and at Law of Mauldslie, cists containing the remains of the dead, their implements and works of art, have been found. Dr. Scott, in the statistical account of the parish written in 1792, records the fact that, a short time before that document was published, an urn, of oval form, was found at Law under the 'great cairn'; and that, at the same place, there were more urns, of different shapes, found in cists, the greater part of which contained human bones. In 1811, two stone cists were discovered at Blackhill; some years later one was found at Cairneymount; and in 1836, another at Hyndshaw—all containing urns with calcined bones. The urn found at Cairneymount is entire, and is in the possession of the present proprietor of Kirkton. This urn is figured in the "Catalogue of Historical Relics," by Albert Way, and published by Thomas Constable & Co., 1859.

At Blackhill, a little to the west of Cairneymount, two Urns were dug up, in a fragmentary state, but parts were preserved which give a good idea of the form and style of each. Both are of the zig-zag pattern, the ornamentation being somewhat different.

A cup-shaped Urn was found on Milton-Lockhart lands, on the banks of Clyde, some years ago, and is in the possession of the proprietor. It is constructed of well-tempered clay; in shape it is like a garden early turnip—the mouth being slightly depressed and inverted,—and there are two small holes in the side towards the open border. This class of Urn used to be called "incense cup;" but there is no doubt of its sepulchral character,—being sometimes found within larger urns containing the calcined bones of adults—bearing the burnt bones of an infant—perhaps mother and child.

A cist, found at Law of Mauldslie in 1866, is described in the "Proceedings of the Society of Antiquaries," vol. vii., page 440, in these words—"A cist, the lid of which was two feet under the surface, contained a skeleton and dagger-blade. The position of the skeleton was not unusual—the knees being folded upon the body, the head to the south west.

	Ft.	Ins.
Length of the cist, - - - - -	3	4
Breadth, - - - - - - -	1	8
Depth, - - - - - - - -	2	3

These are the only cists and urns found in the district, of pre-historic times, of which any record has been preserved.

Celts.—Stone implements, and supposed ornaments have been turned up by the plough; or found on the surface at different times and places—as at Castlehill, at Crawford-walls, at Coldstream, and Braidwood.

Arrow-heads.—Several arrow-heads have also been found, which were, in past times, called "Elfin-bolts." They are of different patterns and sizes, mostly constructed of flint.

Stone Rings.—Two such articles were found on the farm of Hyndshaw—One in 1862, 1½ inches diameter, and 1 inch aperture, probably constructed for ornamental purposes. The other is $1\frac{2}{10}$ inches in diameter, and ½ an inch aperture. This specimen, found in 1866, is rudely ornamented.

In connection with pre-historic times, there have been discovered in the parish, constructions of a remarkable kind, illustrative of the economy of our early progenitors, which merit particular notice.

Incineration Chamber.—At Hyndshaw, in 1864, a structure was come upon by a drainer, which is thus described in the "Proceedings of the Society of Antiquaries," vol. vii., page 440; "It appeared to be part of a culvert, built of, and covered by large roughly-dressed stones. From the fact that each end was closed by a large loose stone,—and, from the nature of the ground, it was easy to deduce that no culvert ever could have been of any use of such a form, and in such a situation. Curiosity was consequently excited, and the structure carefully examined:—

	Ft.	Ins.
Length of stone work (not including end stones),	7	1
Width at top, - - - -	1	8
Depth (free of the covers), - - -	2	9

The size of the stones, and the manner of building, indicated a permanent use, but what that might be was not at all evident. On close inspection it was found that there had been no constructed bottom; that the clay floor was covered with wood and bone ashes; and that the clay itself, to some extent, was burnt and converted into an unctuous substance of black colour. The structure was wider towards the middle than at the ends, and this seemed to be

the result of fire acting on the stones of the sides. The only purpose, suggested by the examination of this structure is, that it might have been used for incineration of the dead."

An Ancient Granary.—At Law-of-Mauldslie, in 1867, a granary scooped out of the natural rock was accidentally discovered. It is described in the "Proceedings of the Society of Antiquaries," vol. vii., page 441, thus:—"This structure is much like a saucer in form, cut in the solid rock, the rim of which, when discovered, was covered with a foot or so of earth. It is 9 feet diameter, 1 foot deep at the centre, and of good workmanship. When found it contained a quantity of oat grains mingled with wood-fibre, and with fine black dust—all in a state of complete decomposition, the carbon alone being left. A layer of the decomposed grains, &c., covered the whole of the curved bottom, and was fully 2 inches thick at the centre, gradually lessening as it passed up the sides to the edge, where the layer thinned off."

An Ancient Store-house?—At the same place, in 1869, about 18 yards north-east from the granary described above, a remarkable structure was cleared out and developed fully. The following description is from the "Proceedings of the Society of Antiquaries," vol. viii., page 184:—"The structure consists of three portions—1st, a retaining wall of good rubble-work, without cement, 3 feet high, and measuring in circular extent 24 feet: 2nd, a passage on the rock within this wall, 2 feet wide; and 3rd, an oval excavation in the solid rock, 5 by 6 feet in width, and 5 feet deep, bounded by the passage. On examination it was evident that the space for the wall had been cut out as the wall proceeded, bit by bit, because the natural beds of gravel and sand above the wall remained undisturbed. If the passage and excavation in the rock had been covered by natural or artificial means when in use, it is certain that the eastern side, where no wall appears, that the ground did not admit of a passage or of a wall, unless raised above the surface—thus accounting for the absence of both. The probable entrance would be on the south-east side, where the wall is straight. That the wall and passage were mere adjunctives to the excavation in the rock is clear enough; but what might be the use of the artificial cut in the rock? At a first glance it might be pronounced a well: but the position on a hill, sloping in all directions, and covered only by 5 feet of sand and gravel beds would admit of no

feeder. Might it not be a cistern? There would be more than one objection to this view: Because, 1st, sandstone rock is a better filter than a holder of water; but if a cistern, what was the use of 24 feet of wall and passage around it, when a straight passage would have answered the purpose? and, 2nd, if water had to be supplied by hand there would have been an undue expenditure of power—a thing which was not disregarded in the earliest times. Why not a store where space was needed to reach every point? As to the finish of the excavation, although there is no mark of chisel or sharp instrument, the perpendicular lines are good, and the rounding off at the bottom equally so."

Bronze Dagger-blade.—The cist discovered at Law of Mauldslie, in 1866, contained a skeleton and bronze dagger-blade, facts fixing the period within the second age of pre-historic chronology. The weapon is thus described in the "Proceedings of the Society of Antiquaries," vol. vii.: "The dagger-blade, which lay on the left of the skeleton, was broken and corroded towards the point—a mid-rib running along it, and at the heel of the blade two rivets were in position, and part of a hole for a third and larger rivet was seen at the end of the mid-rib, which rivet was found separated from the blade.

Length of the blade, an inch apparently awanting, - 5¾ Ins.
Widest part at heel, - - - - - - - 2¼ „

The relic is in the possession of the finder at Law."

Animals contemporary with pre-historic man, have been found in different parts of the parish.

Bos primogenius.—The head with horn-cores of this great ox, was found in Bashaw Moss, at from 10 to 12 feet from the surface, on the clay below the peat; and had been long laid aside, when sought after, and found, for exhibition at the meeting of the British Association at Glasgow, in 1840. It is in good preservation. The horn-cores measure along the convex surface, including the breadth of frontal space, 4 feet; round the core at the root, 10 inches; from horn-core to horn-core, 8 inches; between the orbits, 9 inches; from upper edge of orbit to upper angle of frontal bone between the cores, 10 inches. These proportions aid in giving an idea of this formidable animal. In 1846, in the same moss, 14 inches of the terminal part of a horn, probably of the same species, was found. It presents the singular appearance of being decayed into leaf-like

shreds, affording evidence of the manner of horn growth, not as an annual layer, but as multiform layers, which appear to be readily separated by the continuous action of moisture, beyond the direct influence of the atmosphere.

Rein-deer.—A fragment of the antler of the Rein-deer—an animal long long extinct in any part of Scotland—has been found in the district. It has been described by Dr. J. A. Smith, Secretary to the Society of Antiquaries of Edinburgh, in the Proceedings of that Society, vol. viii., part 1, page 209. It was found about the year 1849, in 'tirrring' the boulder clay at Rae's Gill, during operations for working ironstone. From the water-worn state of the specimen, it is probable that it had been washed about before deposition. It was presented to the Hunterian Museum of Glasgow by Dr. Grossart.

Red-deer.—Several entire, and some fragments of the antlers of the Red-deer have been found. Deep in Gare Moss, about forty years ago, the head, in fragments, and the entire and well-preserved antlers of a moderate-sized specimen were discovered. The antlers are 2 feet 2 inches in length, and have each six tines still attached to the root or skull portion of the horn,—an evidence that the period of shedding was not near when the animal was deposited. A single antler—the left—of the same species, with seven tines of strong proportions, was found about sixty years ago, in cutting a deep trench through Braidwood Meadow. The length of the antler is 3 feet—a shed specimen—in fine preservation. A fragment of another shed antler of the left side, similar in proportions to the above, was found in the same meadow a few years ago, broken off six inches above the third tine, but not in the same good state of preservation.

A fragment of the antler of the Red-deer, of large size, was found about 1850, ten feet from the surface, in clay and gravel, while operations were going on in sinking a tank at Carluke Gas Work, by David Aitken, who was one of the labourers. The specimen is broken above the two lower tines, and it is evident that the antler had not been shed, as part of the skull is attached to the root. The brow tine is 12½ inches long, and the main stem 1½ inches in diameter above the small tine left. It is preserved in the collection of the Rev. Mr. White.

Coins and Medals.—Coins are a class of memorials of much value, whether viewed in a historical sense or as specimens of art, (not always progressive,) or as symbols of value in commerce. In early times, in this country, coins were, comparatively, little used—the system of interchange being almost universal, as it is in some countries still. At no distant time rents were paid in grain, or in cattle:—the miller had his "multures," and the miller's man his "bannock;"—the meal and other commodities of the farmer paid priest and tradesman alike. Probably, however, taxes and church dues would not be met without the use of money. Most of the old coins that make up the stores of the Antiquarian numismatist were accidentally found in the earth, principally near camps, military roads, and scenes of warfare, or about old towns, churches, and keeps. One grand source for securing and accumulating old, obsolete, and consequently believed to be useless coins, was the Kirk-box—as every thing not current found its way to the box as devout offerings—a practice kept up, to some extent, till the present day.

On the retirement of Mr. Russel as Session Clerk, in 1738, he handed over a certain amount of money in "silver" and "copper" —one of the items of his statement being—"Of doits and bad half-pennies £33. 08. 00" Scots, equal to 1336 half-pence sterling. In ten years of Mr. Murray's treasurership of the Kirk, no less than £84. 02. 08 Scots of what was called 'base money,' received at the church, found its way to the old metal market. What a fount for the curious to draw from! The defiling of the altar, in this manner, must have been truly common in these days. To bring the sum above named to a reckoning—let the amount, for the sake of comparison, be brought to Scots pennies—and granting that that sum would be the extent of each contribution, there must have been 20,190 acts of worse than dishonesty practised in the short space mentioned—being equal to about 39 such transgressions each Sabbath, which, applied to a population of 1300, and allowing one-third to be church-goers, there would be one cheat in every eleventh Sabbath worshipper.

Dr. Scott, in the Statistical Account of the Parish, written in 1792, states that "Roman coins at Burnhouse and Castlehill were found in the direction of the Roman road, and a description of them was lately given in the Scots Magazine." These were, it is believed,

gold coins—one of Otho, weighing 4 dr. 13 gr., having on the obverse "SECURITAS P.R."—the other of Nero. A silver medal of the Empress Faustina was found at Belston about 40 years ago,—and a copper coin of Commodus, about the size of an old penny of George III., but thicker, and of more weight, was found at Coldstream. Dr. Scott also mentions that "some Scotch coins as ancient as Alexander I. have been found both at Chapel-Yard, and at St. Oswald's Chapel." Probably these coins would be of Alexander II., for no coins of Alexander I. are known. In 1770, at Brownlie, near Mr. Harvie's house, in what is now called the "Siller-yard," a jar was found containing "Scotch and English coins of David, Robert, and Edward"—some of which are still in the possession of the present proprietor of Brownlie—(*Scots Magazine*). In 1782, in taking down an old house in the parish, 52 oz. of silver coins of Charles, Elizabeth, and James were found.—(*Scots Magazine*). About 1824, at Bowertree, on the north side of Law of Mauldslie, a quantity of silver coins were discovered, some of which were of the reign of Elizabeth. In 1830, when some old foundations were being cleared out at Muirsykehead, a labourer, on removing a hearthstone found under it a dishful of dollars, corresponding to those in circulation during the middle of the 17th century. Some years ago, a good many large silver coins were dug up on the lands of Mashockmill; and on the 20th of January, 1872, a workman, in turning up some ground in front of the old house at Mashockmill found twenty-one large silver coins, of various dates, from 1620 till 1679—mostly of German coinage.

Successive grave-diggers in Carluke have often found small coins of silver and copper of the reigns of the Henries, the Edwards, and of James VI., Charles I., Charles II., and William and Mary.

Dr. Hunter has in his collection a silver penny (shilling), of William the Conqueror, found at St. Oswald's Chapel; a silver penny of Edward III., found at Braidwood; a small copper coin of Elizabeth, found in Carluke Church-yard; a half-crown of James VI., found at Braidwood; bodles of James, Charles I., and William III., and a sixpence of William III., found at Braidwood.

Mr. Gilchrist, banker, has a shilling (penny) of Edward I., found on his lands of St. Oswald's Chapel, by the present tenant, in 1860.

Allied to ancient or pre-historic relics, there are many objects of varied character, examples of which are becoming more and more rare, although in use in comparatively recent times—a result arising from the perishable nature of many, and from the conversion of others into articles of present utility, as well as from heedless destruction, but which are, nevertheless, interesting and useful in studying the past requirements, as well as acquirements, of progressive man.

Roman Horse Shoe.—Sometime about the beginning of 1840, a horse shoe of the true Roman character was found deep in the soil on the lands of Hillhead, near the Roman way (Wattling Street). It is of small size, and a good deal corroded, but it has the impress of the Roman style. From heel to toe it measures 4½ inches, and at the broadest part it is half-an-inch less. It is in possession of the present proprietor.

Iron Helmet.—About 1820, when stones were being quarried in Braidwood Gill, for rebuilding and in part enlarging Lee Castle, an iron helmet was discovered in a crevice of the rock under a mass of debris. It is noticed in the "Catalogue of Historical Scottish Relics," page 71, as follows:—"An iron bascinet of great strength and weight, crushed so that the precise form cannot be ascertained, but it had apparently been ridged over the forehead, and it had a peak of iron on the crown, to which a crest or other ornament, such as is seen in early monumental effigies in North Britain, might be attached. The front was of great thickness."

In length (elongated by pressure), it is -	13 inches.
Width (compressed somewhat), - - -	6 „
Height, - - - - - - -	7½ „
Over ridge, - - - - - -	18 „

Weight 3 lbs. 1 oz., and is supposed to date—circa A.D. 1300.

There are many other objects of interest to the relic-hunter still to be found, more or less curious when studied from the point of view of the present day.

Instruments were in use at no distant period in courts of judicature, and in ecclesiastical courts:—one set for extorting evidence, or forcing confessions of accused persons whether guilty or innocent; another called into requisition on account of sin, and used by way of expiation.

The Joggs.—At the principal door of the old Kirk, there was suspended, by a chain, till 1800, a jointed collar of iron for placing on the necks of offenders against certain rules or laws of the Church. This was the Joggs or Jugs, applied, in some intances, when fines were not forthcoming. The culprit was thus chained to the door-cheek, subject to the gaze of all.

Nose Clips.—As a companion to the foregoing there was another iron instrument, called nose clips, similarly suspended, and also used in punishment of sin, but there is no record of its use, or for what particular sin it was applicable.

Sack-cloth.—The robe of penance, worn till the middle of the past century, by offenders in morals, at the church door, and in the church, was of too perishable a nature to hang together till these degenerate days.

Thumbikins.—There is no record of this instrument of torture having been applied in Regality or Barony Courts, locally speaking, but it may have been. The specimen of the Thumbscrew that turned up in the parish was a chattel of Mauldslie. After the present castle was so far finished, there was a displenishing sale which filled all the country round with furniture and trappings of very curious and varied character. Amongst the many a box of trumpery iron was disposed of, and in this box along with hundreds of articles was the Thumbikins.

The Elfin-pipe.—The Elfin-pipe is, perhaps, more rarely turned up now than it was fifty or a hundred years ago; but it is occasionally found in the soil of gardens or in croft lands, where household waste was likely to be dispersed. One may justly surmise that there must have been a period of disuse of the pipe—whatever its use might have been; and that, too, for a long interval—because nothing could be more unlikely than to apply the word Elfin to anything, the uses and purposes of which were known. There is, for example, the Elfin-bolt, or arrow-head of very remote date. The Elfin-pipe, from the name alone, denotes antiquity, and may have been used for other than tobacco-smoking purposes. If it was used for burning the weed, it is by no means an ancient implement, and need not have been Elfinized,—for tobacco was introduced so late as 1583, and would not be common, in all probability, for a century later. The Elfin-pipe does not seem to have been of uniform pattern, any more than the pipes of the

present day,—but a general feature was the smallness of the bowl. Some are glazed in the manner of pottery of the Saxon period, and have devices stamped in relief upon them, in addition to simple ornamentation around the edge of the bowl. From a work dated 1560, by Adolescentia Wympfelingii, there is a wood-cut of Death, constructed in defiance of anatomical or of perspective requirements, and all the richer in a certain sense. The figure, comparatively huge, with scythe in lively operation in a church-yard, is plying his odd-looking tool from left to right. On the left of what is meant for back-ground, there is a parsonage with its glebe: more in the centre a chapel, at the end of which towards the right is an arch representing a catacomb strewed with skulls from the entrance inwards. Over this aggregation of skulls, pipes and pipe-shanks of the Elfin-pipe type are clearly portrayed, as if thrown carelessly amongst, or over the skulls. This is an example of the pipe, of a time possibly a hundred years before tobacco was known in Scotland,—and so associated as to lead to the conclusion that it was connected with death-rites or ceremonials—it would be difficult to say how far into antiquity.

Old church-yards are sometimes fruitful to the Archæological enquirer, particularly as to small coins—stray offerings for the altar, or, it may be, deposited with the dead. The tombstones, too, furnish examples of curious ghastly symbols of mythical relationship.

Sarcophagi.—Two stone coffins, cut each from a single block of stone, have been found in the church-yard, one in 1837, and the other in 1846. The first found had a stone lid which covered the coffin, and at the same time formed a memorial slab above the surface. This manner of depositing the dead was practised so late as the thirteenth or fourteenth centuries.

Winged-head Devices.—Sepulchral devices, of a lost order, were at one time numerous. Winged-heads of an extraordinary character were common up till about 1730, cut in relief on the memorial stones. Such devices would, no doubt, have some spiritual significance. These melancholy-looking mementos are fast disappearing to make way for the more specious obelisk.

Household relics offer a few items without going far back in time.

Candlesticks.—That the veritable candlestick—the candle holder

made of wood—should have been in use till close on the present century may appear strange. Numbers of these articles of past utility and ornament are still to be found, of beautiful and varied patterns. A collection of remaining specimens of the wood candlestick would furnish, somewhat neatly, a corner of a curiosity shop.

Wood Trays.—Before iron, or paper, or silver were introduced for the purpose, handsome and elegantly finished trays, generally made of mahogany, some with inlaid ornaments, some with waved borders, some finished in open or fret work, and some with gilded borders—all ovoid in form, were common. These trays, like the candlesticks, have been carefully preserved in many families.

Pewter Plate.—The gentry, and well-to-do, not more than a century and a half ago, were content to possess and use pewter dishes for the table—a step in advance of the wood trenchers or platters. In the enumeration of "heirship moveables" of the heir or eldest son of a Baron, the following items occur:—"A dozen of pewter plates, if they be of one mould, otherwise, only the three following, viz.:—A great charger plate, a broth plate, an half-mess plate. A dozen of the best pewter trenchers; if fewer, one. A porringer-dish, having commonly two lugs. A pewter pot, with a cover. A pewter mustard dish. A quart stoup. A pint stoup. A chapin stoup. A mutchkin stoup. A gill stoup. A pewter flagon. A salt. A pewter laver. A pewter basin." These articles are still preserved by some families, and may still be procured, although the melting pot and the wants of the tinsmith have diminished their greater abundance. Pewter plate had its special marks, as silver and gold have now, with the initials or name of the owner. So late as Charles II. these articles were forbidden to be exported.

Knives and Forks.—Till a comparatively recent period knives and forks were not in common use; and the early specimens of this now universal requisite are not easily found: but there were knives and forks made, specially for festive occasions, and used, perhaps, within a hundred and fifty years, which are still carefully kept. These were called "wedding forks," or "wedding knives and forks." A wedding in the good old times was a gathering of a whole neighbourhood. Each contributed to the feast and merry-making, and the surplus went to the stock of the newly married pair. Every man attending a wedding carried with him a knife

and fork—and every woman a fork only. The man carved, and the woman forked. These specimens of cutlery are neat articles, with ornamental bright yellow brass handles, fitted commonly in a case, like a dagger-sheath, made of paper, and sometimes of leather daubed all over with rude indented ornaments.

Clocks.—Clocks are still seen, marking time, that did so in the sixteenth and seventeenth centuries, no doubt, even then, as rare articles. They are rarer now. Looked at, from without, they consist of four parts—the feet, the frame, the dome, and the dial, not to speak of the chains and weights. The whole is by no means inelegant. The dial, 6 inches diameter, is cleverly incised and fretted in fanciful curves, and the hours are marked in the usual way, but the time is indicated by the hour hand only, an arrangement admitting of very simple movements. This clock was generally 13 inches high, by 5½ square, and the bell, under a cross arch, made a handsome dome. There are clocks of the same period, of smaller size, and of a higher style, evidently designed for ornamental use, 7 inches high, 3 inches square, with a 3-inch dial—the dome being closed in with a silver bell.

Till machinery, however rude, was called into use for grinding and preparing grain, there were sort of fireside implements for that purpose, such as the hand-mill, the mortar stone, and others of very primitive construction.

Hand-Mill or Quern.—The only specimen of the Hand-mill found in the parish, is an upper or driving stone of very small size. It is 13 inches in diameter, and 5 inches deep. On one side there is a small projection with a notch for the fingers to hold by in working the machine, a contrivance adding to the leverage. The feeding hole in the centre is funnel-shaped, passing from 6 inches diameter on the upperside to 2 inches on the underside.

Knocking Stone.—Mortars or knocking stones are still found about old farm steadings, sometimes built into walls, and sometimes lying about. Manufactured barley was unknown within a hundred and twenty years, and the *kale* of that day had, as one principal ingredient, 'knocket bere' or unhusked barley grains, produced by the use of a quartz boulder of convenient size, applied as a pestle in the mortar stone. This process was long in operation after the quern was disused.

Spice Mill.—This instrument was a sort of wood mortar, shod

with iron, and a pestle shod in like manner, for triturating peppercorns. It is now rare, on account of its perishable nature.

Agricultural Implements.—The Flauchter spade and pilch, the Scotch plough, the flail, the sickle, are still to be seen, and with a little toil may be procured,—implements common, and in use, within sixty or seventy years, but which, not one in a thousand of the present generation has ever seen or handled.

Spinning Gear.—The *rock, spindle, thorls,* and *reel,* the all but immediate precursors of the spinning jenny, are now curiosities, and were apparently the most inept contrivances for producing yarn. They are still plied in Egypt and the East as of old. The rock is often rudely but effectively carved with the knife. Worn in the girdle at 'rockings,' they behoved to be ornamental. The latest date on any rock examined, is 1733.

Arms.—Our forefathers, in the West of Scotland, took an active part, as elsewhere noticed, in the struggles of the Covenanting period. A good many weapons, in Carluke parish, are kept as precious relics, which were wielded at Kilsyth, or Philip-haugh, or Rullian-green, or Bothwell Bridge. Amongst the swords examined some are of a light description; but more commonly the basket-hilted two-edged claymore is found of the Andrea Ferara brand, and similar blades of other makers. Every weapon has its story—a tale told, it may be, in connection with arms of the same troubled times in other districts. Time sorely mingles and mangles facts borne along by tradition. The arms, principally swords, of the Revolution time, have been brought together in quantities in public and private collections, whilst many have been allowed to go to waste, or have been converted into implements of present utility; but within the past thirty years not a few have been remounted by officers of Highland and other regiments, and highly prized, from the belief that no blade of equal temper can now be made. The blades of these swords bear the names and marks of makers, which constitutes a study by itself, like the marks on coins, and are valued accordingly. There are a few single-edged swords, bearing the name and marks, not always the same, of 'Andrea Ferara'—variously written 'Ferara,' 'Ferrara,' and 'Farara,' which it is difficult to account for.

As curiosities, there are some weapons of the '45 preserved. These were either taken from the worn-out retreating Highlanders

as they passed through the country, or were exchanged for the necessaries of life, when supplies could not be obtained by threatened violence.

Roman Road.—The great Roman way from south to north, traversed Carluke parish from S.E to N.W., or for six miles from Hole of Kilcadzow—a mile north of Agricola's camp, near Cleghorn—over Kilcadzow-law, by Coldstream, Yuildshields, Belstone, passing near the furnaces at Castlehill, through the site of the toll-house on the Carlisle and Stirling turnpike, crossing Garion Burn, thence by Gillhead north of the farm house again to Garion Burn, which it crossed below the old bridge, on the old road between Glasgow and Carnwath, thence through Cambusnethan parish, Dalziel, Bothwell, &c., onward to the end of the wall of Antoninus, near Old Kilpatrick. At Belstone, a branch diverged northward, passing through the lands of Belstone and Hyndshaw for nearly two miles, and thence onward through Cumbusnethan and Shotts, &c., to an opening in the wall of Antoninus, near Camelon. Certain portions of this road still remain as parts of the present highways, as shewn in the plans of the Ordnance Survey. Since that survey was completed several opportunities have occurred to mark the exact line, where the surveyors, without exact knowledge, had to work by supposed lines between distant points. In draining the large field west of the toll bar spoken of, the drains crossed the old Roman road at every fifteen feet; and so far as the draining extended, the line and structure of the ancient way was positively determined. It was found that the survey plans indicated the road too much to the south, at the widest deviation, by about 300 feet.

As a proof of the engineering genius of the Romans, it may be noticed that the line of the road constructed by them has been closely followed by all subsequent road makers betwixt Carlisle and the West of Scotland. Telford's projected tramway, surveyed about 1814; the Carlisle and Stirling turnpike of 1819; and the Caledonian Railway of 1845, all follow the same general line—so closely, indeed, that the old Roman structure was by each survey touched, crossed, and recrossed several times.

REFORMATION AND REVOLUTION.

RELIGION, studied from history, seems to be something abhorrent. Man trained to one faith, and knowing no other, must hate, curse, and oppress, if he does not kill, his fellow-man, living at peace in another faith. The convulsions taking origin apparently from dogmas and creeds, present an endless series of inharmonius pictures, repugnant, one is forced to believe, to the Perfect eye. The difficulty is not overcome when the professed source of so much strife is clung to by all alike. When a political element is introduced, the matter is not simplified. It is strange that few will believe the faith they profess, or that professed by others, to be, for the most part, the result of natural or accidental causes—as country, parentage, &c.; although it may spring from a more obscure source, or as the issue of personal enquiry. The continuous wranglings amongst religious professors have been and still are humiliating and distracting. With more philosophy, the same elements might have been faultlessly elevating. Progress in thought is irresistible, and the faith of our revered forefathers is no legitimate barrier. Good, surely, is not shaped to one model,—and judgment may be left to an unerring tribunal. The merest glance at the Reformation and Revolution epochs reveals a series of sad conflicts. Beyond the fact that the church of Carluke and its possessions at the Reformation in 1560 were confiscated, with all other church property in Scotland—a share nominally passing to the reformed ecclesiastical body—and the land, after various forms of holding, came, seventeen years later, to the crown,—and thence gifted or disposed of to favoured or influential individuals, nothing, locally speaking, is known. But that the motives for that great and bold step were pure—which cannot be determined otherwise than by relative acts, deeds, or occurrences—not a few may doubt. The State and its supporters too evidently yearned after the extensive and valuable possessions of the Church; and another class, less selfish, or, it may be, entirely unselfish,—men who took

a heavy share of the burden that led to the overturn, yearned after the extinction of one form of faith which they thought wrong—not, it may be frankly admitted, in ignorance of probable gain and power. Both fighting together, succeeded in stirring up smouldering embers, over which each had power to kindle and keep up a flame, not without excesses apparently unjust and unholy. But the church despoiled was not reformed, nor does reformation seem to have been aimed at. A new, or different direction of the old power was sought. Reform by legitimate means is open to all. Compulsion to establish any form of faith or belief is barbarity. No man, no army, can force belief or filch faith. In saying this, the excesses of the Roman Catholic church of the period are not defended, nor are the errors of their opponents sought to be concealed. A revolution of belief, in individuals, or in masses, is a thing ever imminent; but advances or commotions of this nature, need not take place, or be maintained, to the direct ruin or extinction of such as cling to what they firmly believe and are unwilling to throw aside at the will of another. This point has been discussed in every manner; but impartiality may not yet be reached.

A long chapter in history, well known to Scotsmen, was the ecclesiastical struggle ending in the Revolution. Viewed from both sides, the aspects are not inviting, and the history of the period is an unperformed task. In Scotland, in a general sense, one side of the picture is known, as painted by partizans. The other party used the blacking brush, too, not without effect. On religious pretexts, one class of reformers sought and fought for the privileges and possessions of the other. Cover the facts by any kind of word-clothing, this appears to have been the moving principle, and the tactics of parties were often neither honest nor honourable.

In looking at the broad features of the question, the Covenanters seem to have been less oppressed than the Roman Catholics, at an earlier time, from state authority. By numerous statutes of James VI. and his successors, the enactments against the exercise of the Roman Catholic religion were most rigorous. For example: by an Act of the first Parliament of James VI., it was declared that none were to say, hear, or be present at mass. For the first fault, the penalty was confiscation; the second, banishment; the third,

death. Papists were warned to recant and give confession of their faith according to the approved form, under the pain of excommunication, in terms of the Act James VI.—third Parliament. By an Act of the seventh Parliament of James VI., it was enacted that none shall go in pilgrimage to kirks, chapels, crosses, &c., or observe any other superstitious papistical rite:—for the first offence, imprisonment; for the second, death as idolators. By an Act of the twelfth Parliament of the same king, wilful hearers of mass, or concealment of the same, were to be "execute to the death." Papists, by an Act of the fourteenth Parliament of the same reign, were required by Presbyteries to satisfy the kirk; and, failing to appear, to be forfeited. By statute of Charles II., first Parliament, it was enacted that children under popish parents were to be taken from them and committed to some religious friend for education. And these enactments are only a few of many of a similar nature. Now, under some of these statutes, the officers of an enlightened church—the Kirk of Scotland—watched, informed, and apprehended all suspected persons or proved offenders, and secured convictions, as history abundantly testifies. As a local example of this sort of diabolical tyranny, the case of the family of the Marquis of Douglas, as recorded in the Presbytery books of Lanark, may be quoted: "Nov. 20, 1645. The qlk day compeares the lady Marquesse of Douglas, and being gravely examined anent her malignancie and obstinate continewance in the profession of poperie; and being peremptorily required, without delay, to sequestrate her children, she disclaims any malignant carriage in the time of tryall; professes that, in her judgment, shee hes renounced the worse points of poprie, and promises to give satisfaction anent her children, whereupon shee is continued till the nixt day." July 1, 1647. "The qlk day, the presbyterie, understanding that my Lord Marquis of Douglas was purposed to send his youngest son over to be bred in France, the presbyterie appoints, &c., to represent the same to the counsell, that the young child sould not be bred up in the Popishe religion throw that occassione."

"Dec. 7, 1648. The which day, compeired the Marquesse of Douglasse, and the presbyterie ordaineth: 1. That his sonne continue in Glasgow at the schoole, and that he be not reduced bot by the consent of the presbyterie, and, that his Lo: bind himself

to get a pedagogue to his said sonne, approven of by the presbyterie; and if the pedagogue that is now with him shall not be approven as said is, to purchase another. 2. That his Lo: edocat his daughter. 3. That his Lo: shall have a sufficient and qualified chaplane in his familie to exercise morning and evening, approven as said is, and that he be reverenced as a servant of Christ, and that he be accommodat to come to the presbyterie every presbyterie day, &c." In further illustration, the intolerance and cruelty practised by the dominant religious party against ministers of the Episcopal Church, and against Quakers, detailed in history, was, if less severe, not less repugnant to right principle.

Now, the Covenanters never had laws forced upon them more severe and unjust, or practices more oppressive brought to their hearths and homes. The act against conventicles, against ministers preaching openly without authority from the Council or from the Bishops, involving fines against the hearers, and death against the preachers, was severe, oppressive, and unjust certainly, but contrasted with the statutes against papists, moderate.

From the Reformation till the Revolution, a period of nearly 130 years, it would be hard to point to any ecclesiastical period which was characterised by the Christian spirit, or where mercy, love, and peace, prevailed; nor, indeed, would it be easy to find any lengthened period, ever since, where discord and division was was not a prominent feature.

Carluke has borne its share—the proper subject of a document professing to be strictly local in its bearings—of these conflicts.

The first notice of anything warlike preserved in the records of the parish is the proceedings of the church courts which followed the last of Montrose's victories. It was the practice in these days to send several members of Presbytery to attend the army, with a sort of roving commission, being councillors in the field, as well as spiritual advisers. The list of ministers appointed by the Presbytery of Lanark to attend the army opposed to Montrose, as he emerged from the Highlands, in 1645, included Mr. John Weir, minister of Carluke. The engagement at Kilsyth was adverse to the Army of the Covenant, and the ministers seeing danger in facing duty, sought safety in desertion and flight, not to their several charges in the church, but the inside of the walls of Berwick. Instinct swayed where the duties of the sacred office

failed. Montrose's first reverse occurred soon after at Philiphaugh —relieving the faithless, or, as the case may be viewed, prudent ministers, who returned to their flocks and faithfully entered upon enquiries involving the members of the Kirk in acts of sinful submission to, and sinful intercourse with, the victorious general whilst he halted at Bothwell, for which they were censured. The particulars of these offences are worth preservation, and will here be given at length, seeing that the book in which they are recorded is fast passing into decay.

Preceding the minute of the Kirk Session dated 26 November, 1645, a memorandum is written in a clear bold style, the first part of which is now only preserved :—namely, "The space of 14 or 15 sabbaths no Session was keeped at all in regard of ye enemie then being in the countrie." * * * * * * *

The Kirk Session having notified the past position of things, proceeded to fortify themselves by purification, "Carluke, November 26, 1645. The qlk day, being the first session after the Minister his returne, and ye defait of ye enemies at Philiphaugh, was inrolled the names of the Elders who was sworn and admitted upon the last Lord his day, to witt :

James Hamiltone, of Halcraig.
Mr. George Barbour, of Kirktoun.
Thomas Forrest, of Orchard, Wryter to his Majes. Sygnet.
Gaven Hamilton, in Law of Mauldslie.
John Scoular, their.
Robert Mack, in Sandilandgate.
Walter Frame, in Wicketshaw.
Alexander Forrest, in Gilfoote.
William Hastie, in Heiddyk.
James Patoun, in Burnhead.
James Henshilwood, in Mosplatt.
Archibald Wilson, in Kilcadzow.
John Weir, Portioner in Zeilsheill.
William Frame, in Mossyde.
James Morison, in Hindshaw.

"All the rest that were elders befoir, pairtlie for complying with the rebells yt was in the countrie, and pairtlie because of the adwyce of ye commissioners of the Generall Assemblie for purging

of Kirk Sessions, secluded from the Session." A pause of seven weeks followed, and then came the grand charge against compliers with the enemy.

"Carlouk, Januarie 14, 1646.

"The qlk day was delated by the elders the names of all that did comply with the enemie in yr severall ranks, and ordained yr names and severall faults to be registrat herein as follows, to witt:

"Alex. Maxwell, of Mauldislie, went to ye Ligure a protection, had enemies in his house, gave ym and sent ym propynes.

"Mr. Jo Lockheart, of Heeds, went to ye Ligure, procured a protection, keeped committees as a committee man ye rebells and stented his Tennants for leav money for them.

"Steven Lockhart, of Wicketshaw, went to ye Ligure and procured a protection.

"William Lindsay, of Belstain, went to ye Ligure, got a protection.

"Archibald Forrest, portioner in Braidwood, went Ligure, procured a protection, was active in putting men, and plundered.

Thomas Allane, had a protection.

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—

John Gilkerson, in Park, a souldier.
James Forrester, in Law, a souldier.
James Bell, in Hospitalshields, a souldier.
Johne Walker, a souldier.
Wm. Scott, a souldier.
James Martain, a souldier.
William Watt, a souldier.
John ecston, went to the enemies Ligure, bought plundered goods.
John Young, in Kilbank, went to ye Ligure, bought plundered goods.
John Keir, bought plundered goods.
John Steel, bought plundered goods.
James Leishman, bought plundered goods.
Thomas Stewart, bought plundered goods.

Andro Dick, bought plundered goods.
Matthew burnlie, bought plundered goods.
John paton, officer, bought plundered goods.
James purdie, elder, bought plundered goods.
James Templton, bought plundered goods.
Ninian Whyte, bought plundered goods.
John Gibb, bought plundered goods.
John M'Capie, bought plundered goods.
James Martainhone, bought plundered goods.
Henrie prenteise, bought plundered goods.
John Davidson, Yor in Townhead, bought plundered goods.

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William Forgison, bought plundered goods.
Ja Martain, in bowmanhirst, bought plundered goods.
Ja Ingraham, in park, bought plundered goods.
Helen Allan, receaved a protection, but procured it not.

"Thir for ye most pairt compeared befoir ye prerie and those yt did not appear their were ordained to be censured by ye Session."

Six weeks subsequently the subject is continued, but although the offenders seem to have been numerous, no names are given. "Carluke, Februarie 25, 1646. The qlk day the roll of ye complyers with the rebells was revised, and because of a hudge multitude yt was traffiquers with ye enemie, qch was not expresslie nominat to be censured by ye act off ye commission, to witt: that they should be censured by publict repentance for ye churches censure of ym, and this overture was desired to be represented to ye prerie, qch was done, and they approved it." An entry in the records of the Kirk Session four and a half years afterwards appears to apply to this subject. "Sess. Juli 3, 1650. The qlk day Claud Hamilton, of Gareine, confessed his malignancy in complying with the enemies in the tyme of the unlawful ingadgment, and did sweare and subscrybe the Covenant."

Cromwell's invasion put the country, already in a very disturbed state, on a different line of action. In obedience to an act of the estates, the parish authorities proceeded as follows: "Sess. August 4, 1650. The qlk day, with the minister, Alex. Forrest, Wm. Frame, Johne Scoular, Thomas Printeise, Ritchard Martine, James

Purdie, and a pt of the heritors being mett in obedience to ane act of the estates, in sending of provision to ye armie qch is to ye whole paroch 21 sheip, 3 nolt, and 8 stane of cheiss.

"The whilk day the sess. and heritors was to mak choyse of commissioners for ingathering and sending to the armie the foresaid provision, and also for qrtering of sojers yt comes to the paroch. And by plurality of voices has made choyse of William Lindsay of Belstane, Alexander Forrest in geilfote, Alexander Morrow in Kirkstyle, James Weare in Law.

"The qlk day Alexander Forrest, James Weare, Alexander Morrow, was taken sworne yt they sould be faythfull in yt place."

On the first of the following month it is recorded: "Sess. 1 Sep., 1650. The qlk day the minister, heritors, and elders, being conveened to sess. to see qt sall be done with the sojors come from dumbar, and so they think it fitt yt they sould goo to Stirling and also yt all the fencible men in the paroch sould be ready with yr armes within 24 hors warning."

"The whilk day with the minister, Alexander Forrest, James Purdie, Thomas Prenteiss, James Paton, Wm. Fram, Alex. hodgson, Robert Hamilton, John Scoular, Ritcherd Martine, James Morison, and a great part of the heritors, in obedience to the orders of estates for outreiking in the paroch of Carlouk sixteene troupers and aucht Dragonnes to be in rediness at hamilton mure upon tuesday next."

On the 13th of October further action was taken for protection: "Sess. 13 Octob., 1650. The whilk day with the minister, James Hamilton of Halcraig, John Cunynghame, James Morison, William Frame, John Weare, John Scoular, Arthur Hodgson, and a great part of the heritors to see qt sall be done about the putting out of ane scout watch, because the enemies was come to glessgow."

No other reference is made to the state of the country till March, 1654. "The qlk day the minister reported to a number of the elders being convened, yt one Pegie Weir, who had her husband slaine by the english watch in the towne of Lanark, goeing upon the street within the cloud of nicht, had given in her supplicatione to the presbyterie, regrating her poor desolate case and conditione, with a number of fatherles children under yt stroak, qch presbytery taking to consideratione thocht itt most expedient yt all the severall churches within ye presbytery sould

give her a dayes collectione; q^r^four our sess. considering, ordered the minister to mak intimatione heirof the next Lord's day, and the collect to be gathered the following sabbath."

During Cromwell's occupation of Scotland, although his exactions upon the subjects were heavy, he had the sagacity to leave the kirk to its officers, and in that way secure peace, or at least, had not the turmoil and fury of the clergy to defend himself from. The policy of the government soon after the restoration was the reverse of mild; but although the ministers were ejected from their charges no rest was given to the ruling powers.

In the list of persons fined under the power given by Middleton's Parliament of 1662, without accusation or trial, a few of Carluke names occur, namely:—

	Scots.
Sir Daniel Carmichael, who was fined in - -	£2,400
— Hamilton of Halcraig, - - - -	1,200
John Pirrey, chamberlain of Mauldslie, - -	360
Claud Hamilton of Garion, - - - -	1,200
Rich^d^. Maitland, in Park of Mauldslie, - -	300
— Prentice, in Thorn, - - - - -	300
John Scoular, in Law, - - - - - -	240

This form of legal oppression was mild by comparison with the exactions of the infuriated army.

The occupancy of the Church by the Episcopalian party and indulged clergy, during the next twenty-seven years, was one continued struggle. No local record had been kept of the transactions of the church of that time, but direful public events had transpired, and great hardships had been endured. The "Pentland rising," in 1666, involved many in Carluke parish. Gavin Hamilton, one of the first ten executed for treason for being present at Rullion Green in arms, was an elder of the Kirk of Carluke in 1645, and remained in office till his execution. He lived at Park of Mauldslie,—but little is known of his personal history. He was executed at Edinburgh, on the 7th December, 1666, nine days after the insurgents were routed. On a gravestone in Hamilton churchyard, the following inscription is still preserved:

> "Stay, passanger, take notice what thou reads,
> In Edinburgh lie our bodies, here our heads;
> Our right hands stood at Lanark, these we want,
> Because with them we swore the Covenant."

This stone marks the spot where, after being publicly exposed, the heads of John Parker, Gavin Hamilton, James Hamilton, and Christopher Strang were interred. The name of Gavin Hamilton in Mauldsley, in Carluke parish, occurs in the Act of Parliament for rescinding fines and forfeitures between 1665 and 1688—just twenty-two years after he was hanged and quartered.

The following list comprehends the names and designations of persons belonging to Carluke, charged with being concerned in the "Pentland rising."

William Lockhart of Wicketshaw.
— Bell of Westerhouse.
Gavin Hamilton, in Park.

No conviction passed against the first two, but the last was executed as before noticed.

John Scoular, in Law.	Thomas Martin.
William Loch.	James Armstrong.
William Gilkerson.	William King.
William Frame.	Archibald Hastie.
Archibald Forrest.	Robert Smith.
Robert Forrest.	William Brown.
Gabriel Forrest.	John Gilkerson.

The first and fourth were elders of the Kirk; and the whole 14 are included in the list of those that refused the indemnity of 1667, and who were consequently proscribed.

In the outbreak of 1679, suppressed by the King's army at Bothwell bridge, few of Carluke Covenanters figured: Walter Lockhart of Kirkton was accused as mentioned in the notice of Kirkton. "William Keagow, in Kilkeagow, received his indictment for being at Bothwell under Robert Hamilton, brother of the laird of Preston, issuing out treasonable proclamations and declarations," &c. He died in prison at Edinburgh before the day of trial.

Amongst those accused of "rebellion, reset of rebels, and other treasonable crimes," in 1683, some of the proprietors and parishioners of Carluke are found, namely:—

Sir Daniel Carmichael of Mauldslie.
Walter Lockhart of Kirkton.
John Hamilton of Hallcraig.
Thomas Allan yr of Coldstream.
William Forrest of Mashockmill.

Wm. Russel, chamberlain to Sir D. Carmichael.
David Gilchrist, tenant in Mauldslie.
John Forrest, in Langhouse.

In a proclamation with list of fugitives, 5th May, 1684, four additional names of Carluke people are recorded, namely:

John Gilkerson, smith, in Over-Kirkton.
William Cadjow, portioner, of Wester-Cadjow.
William Purdie, collier to Sir Daniel Carmichael.
John Cleland, portioner, in Yuilshiels.

In 1685, Thomas Young, in the parish of Carluke, with several others, were, as related by Crookshank, "hanged at Mauchline upon one gibbet, without being suffered to pray at their death."

The narratives of these dreadful times teem with invectives of the most horrid nature—the one party towards the other—as if wrath were the only possible function of the soul. Maledictions, curses, and dismal prophesyings thundered from the rostrums or the braeside, not seldom as if they were the direct utterances of Deity. They, too, tell of many warlike encounters, murders, assassinations, and cruelties; but it is rare to find the actors in such scenes the direct story-tellers. One such story, however, is preserved with local bearings, which may be reckoned as a gem of its kind: this is a detailed account by Patrick Walker, the packman, an active, stirring, and wandering "witness for the truth," of a fatal encounter, in which Francis Gordon, the Life-guard's-man, was killed, in the eastern part of the parish.

"I shall," writes Patrick, "give a brief and true account of that man's death, which I did not design to do while I was upon the stage: I resolved, indeed (if it be the Lord's will), to leave a more full account of that and many other remarkable steps of the Lord's dispensations towards me, through my life. It was then commonly said that Francis Gordon was a volunteer out of wickedness of principles, and could not stay with his troop, but was still raging and ranging to catch hiding suffering people. Meldrum and Airly's troops, lying at Lanark, upon the 1st day of March, 1682, Mr. Gordon and another wicked comrode, with their servants and four horses, came to Kilcaigow, two miles from Lanark, searching for William Caigow and others under hiding.

"Mr. Gordon, rambling throw the town, offered to abuse the women. At night they came a mile further to the easter-seat, to

Robert Muir's, he being also under hiding. Gordon's comrade and the two servants went to bed, but he could sleep none, roaring all night for women. When day came, he took only his sword in his hand, and came to Mossplatt, and some new men (who had been in the fields all night) seeing him, they fled and he pursued. James Wilson, Thomas Young, and myself having been in a meeting all night, were lying down in the morning. We were alarmed, thinking there were many more than one: he pursued hard and overtook us. Thomas Young said, 'Sir, what do ye pursue us for?' He said, 'he was come to send us to hell!' James Wilson said, 'that shall not be, for we will defend ourselves.' He said, 'that either he or we should go to it now.' He run his sword furiously throw James Wilson's coat. James fired upon him but missed him. All this time he cried, 'damn his soul!' He got a shot in his head out of a pocket pistol rather fit for diverting a boy than killing such a furious, mad, brisk man, which notwithstanding killed him dead. The foresaid William Caigow and Robert Muir came to us. We searched him for papers, and found a long scroll of sufferers' names either to kill or take: I tore it all to pieces. He had also some Popish books and bonds of money, with one dollar, which a poor man took off the ground—all which we put in his pocket again. Thus he was four miles from Lanark, and near a mile from his comrade, seeking his own death, and got it. And forasmuch as we have been condemned for this, I could never see how any one could condemn us that allows of self-defence, which the laws both of God and nature allow to every creature. For my own part, my heart never smote me for this. When I saw his blood run, I wished that all the blood of the Lord's stated and avowed enemies in Scotland had been in his veins. Having such a clear call and opportunity, I would have rejoiced to have seen it all gone out with a gush. I have many times wondered at the greater part of the indulged lukewarm ministers and professors in that time, who made more noice of murder when one of these enemies had been killed, even in our own defence, than of twenty of us being murdered by them. None of those present was challenged for this but myself. Thomas Young thereafter suffered at Mauchline, but was not challenged for this; Robert Muir was banished; James Wilson outlived the persecution; William Caigow died in the Canongate Tolbooth in the beginning of 1685."

Our friend Patrick is author, also, of the graphic account of "Showers of Bonnets, Hats, Guns, and Swords," which fell at "Mains," now known as Orchard, in this parish, in June and July, 1686.

KIRKS.

THE ecclesiastical property of Carluke, previous to 1321, was in connection with, and under the control of, the authorities of the cathedral of Saint Kintigern, or Saint Mungo of Glasgow, but the date of erection of the ancient Kirk is not known. At the above date, the Bishop and Chapter of that Church, at the desire of Robert I., conveyed Carluke church to the Monks of Kelso, as compensation for their sufferings and losses during the wars of succession.

The Kirk was named variously in the charters of Kelso,—Eglismalesock or Eglismalescok (a difficulty arising in the three last letters, ock or cok), Inglischmalholks, Carneluk or Cameluk, &c., of old popularly called "Forest Kirk," from being situated in the forest of Mauldslie, a demesne of our early kings. The site of Forest Kirk was on the south-west corner of Mauldslie garden, at the base of Ha' hill—a spot formerly known as "the Abbey-steads." The position of the ancient kirk is laid down by the ordnance survey, and marked on the plan "St. Luke's Church and Cistercian Abbey"; but in fixing one important point, the officers of the survey have introduced a new element of error, and sustained another of doubt. It is doubtful if the church was dedicated to Saint Luke; but it is certain that it had no connection with the religious order of the Cistercians, as stated in the plan and book of reference of the survey; because the Monks of Kelso, to whom the church belonged, were of the order of the Tyronensis. The principal historical event in connection with this church is, that Wallace, in 1297—after his success at Biggar against the southern foe—was chosen guardian of Scotland at Forest Kirk. The story is thus told by Blind Harry:

> "Syne couth to Braidwode fayr,
> At a counceill thre dayes soiornyt thar;
> At Forest Kirk a metyng ordeend he,
> Thar choset Wallace Scottis wardand to be."

And by Hamilton of Gilbertfield the tale is thus amplified:

> "Soon wedded was the lovely blooming she
> To Malcolm Wallace, then of Ellerslie;
> Which am'rous pair, transported with delight,
> Begat young Malcolm that same joyful night;
> Then William, who, by true consent of all,
> Was honoured to be the Scottish General;
> And to the Nation's universal joy,
> At Forest Kirk made Baliol's viceroy."

Nigel de Cunningham in 1321, and Mathew de Geddes in 1415, were rectors of Forest Kirk. In 1485, John Hariot was vicar of Carluke. The old church at Abbeysteads was disused, and a new site chosen "long before the Reformation". (*Origines Parochialis Scotiæ*); but as no date is given, uncertainty exists as to the precise period. In ecclesiastical notices, the old popular title of the church was retained till 1571, and in 1574 it was written, "Forest Kirk, *alias* Carlowck." Of the church built to supersede the old structure on the Clyde, in the present churchyard, dismantled in the beginning of the present century, Dr. Scott, incumbent of the parish from 1763, till 1812, states in the account of the parish written by him in 1792, that "the kirk is a very old one, 90 feet long. There are still to be seen within its walls several vestiges of the Roman Catholic worship, viz., the font, vestry, &c., with a chancel and choir to the east—all which shew that it must have been built before the Reformation." As stated above, John Hariot, in 1485, was vicar of Carluke, seventy-five years before the Reformation; whereas, in 1568, or eight years after that event, "John Dobbye was reider, Forest Kirk"; and in 1574, "David Forrest was reider, Forest Kirk, *alias* Carlouck." Seventy-six years after the Reformation, the records of the Kirk-session, quoted in the minutes of 27th Feb., 1656, contain the following entries: "The visitatione of the Kirk of Carlouck holden yrat ye last of Maii, 1636. The qlk day, the minr's Lif and doctrine was aproven by the gentlemen and elders. Item: the visitors, gentlemen, and elders ordains all the firms in the church to be removed by the minr out of the church betwixt and the first day of Julii next; and whosoever sall hinder the removall yrof to mak his repentence for his disobediance and pay 20lb of penaltie. As also the appoynt the Laird of Calderwood, the Laird of Ley, or his sone, Mr. Ion,

the Laird of Miltoun, the Laird of Belston, Halcraig, Mashockmille, Wicketshaw, Garein, Kirktoun, James Conynghome in Kincadzow, or the most part of thes being putt, or the most part of thes who are putt, agreeing to bring in oyr firms to the Church againe, for the parochiners in comin, or firms for some parochiners, bott especiallie heritors in pticular, so yt qtsoever sall be done or inacted, the most part of thes being putt, and the most part of thes now putt agreeing wt minr, sall be als valid as if it had been inacted in this visitatione, and with all the visiters, gentlemen, and elders, gives the forsd gentlemen and elders yr full power to stent the paroch for buyeing of timber and building new firms for yt effect: As also, for repairing the churchyard dyck, and also ordains by thir putts, yt qosoever brings in any firms into the church, being once casten out, wtout the consent and ordainance of the forsd gentlemen and elders after the maner speid, sall mak thir repentance and pay 20lb of pennaltie." On the 20th of January, 1641, it is recorded: "The qlk day, the gentlemen and elders did all wt one voice agrie, yt were putt for the tyme, That the Laird of Miltoun and the Laird of Belstone sall have the bounds of Queir qr the dasses stands, and the bounds betwixt the dasses, and sall build above ye sd dasses for accommodating yr tenents and servants wt yt bounds, with the provision, as is condescended, yt the whole paroch build ane portall befor the Queir door, wt two doors yrin—The one opening to the east, and the oyr to the west, and break out ane window in the east gabell to shew them licht; and this much, for the men and women to sitt qr they please." On the 5th of August, 1646, at a meeting of the Presbytery of Lanark, the record bears the following entry: "Ordains Mr. John Weir to fill up some vacant roome in the church with formes, upon the commone charges of the paroche." Farther, in June, 1650, the following is found in the session records: "The qlk day the minister and elders, being convened In session to see qt cours sall be taken for ye repairing of ye church which was Raonned, and had got no help for the space of three yeirs bygane, They did agree with David Craig Sclater In Lanark to mak the said Kirk watertight; And sould give him for the first yeare Ten pound, and furneish him with lyme, and sclate, and fogg, and ilk thing necessar for the work,—and ilk year yrafter aught pound; And the said David Craig obleish himself to keep the

said Kirk watertight, and to serve Thankfully qⁿ he is warned to the said work." Three weeks after the above agreement was entered into, a difficulty was overcome as to payment from a source of revenue unknown in our day. "Sess., Juli 3, 1650, The qlk day with the minister, John Conynghame, James Morrison, Wm. Frame, James Purdy, Ritchard Martine, and a part of the heritors, to see what way David Craig shall be paid for making the Kirk watertight, and so it is condescendet upon yᵗ the pennaltyes sould pay him." Two years subsequently, the officers of the Kirk record as follows: "Sess., 5 Maii, 1652, The qlk day the Sess: finding the Kirk and Kirk-yard dyke ruinous, and having no moneyes in the box to repaire the semme, They unanimously cõsent and agreet that everie elder wᵗin their quarters sall give diligence to collect the charitie of yᵉ people for this so pious a worke; and intimatione to be mad heerof, by the minister publiclie the next day to the congregatione, qch was done accordinglie." A ready acquiesence had not been the result of this call for assistance in the pious work: "Sess. 16 Junii. The which day the elders reported yᵗ the people within the congregation were unwilling to contribut to the mending of the church, and church-yard dyk, especiallie, many of the small heritors till they should have a place in the church designed to them qʳ they might erect seats,—and that they had received nothing of the said contributione except £4 : 16s. 2d. (about 8s.), qch was delivered, the said day, to James Patone box-master."

From these statements and extracts, it would appear that, as early as 1636, there were symptons of decay; and the church was declared to be in ruins in 1650. It is probable, therefore, that before the time of John Hariot (1485), the church and church-lands of Carluke, both previously on the Clyde, had long been fixed as they were at the end of the past century. The fact that, within the past forty years, stone sarcophagi were found in the church-yard, indicates considerable antiquity.

Although in a ruinous state in 1650, the structure had struggled on, and must have improved its condition in 1703. "Carlouck, October 1703, sederunt My Lord Halcraig, Maldslie, Lamington, Wicketshaw, Kirktoun, Lee, Mr. John Scott, Westerhouse, Braehead, Orchard, &c. The qlk day, the heritors above mentioned having mett, in obedience to the Act of the Presbytery

of Lanerk, of the date October twenty-second, the year of God one thousand seven hundreth and three years, in order for the dividing of the church of Carlouck,—Having chosen the Laird of Lee Preses, viz.: The Laird of Maldslie is to have from the Gavil of the Queer upon the south side seventeen feet in length, seven feet one inch and ane half in breadth, extending to ane hundreth and twentie squair feet. Item, that Kirktoun and Maldslie have the north side of the Queer, from the Gavil to the west end of the Belston pend, extending to ane hundreth and twelve squair feet; and, it is declared by the Laird of Maldslie his consent, and the other Heritors, That Kirktoun's proportion is to be from the east of the Queer to the middle of the pillar betwixt the two arches. Item, the Laird of Lamington is to have from the Belstan pend to the west end of the Queer, five foot seven inches and ane half of breadth, reserving ane entrie of two foot for the use of the Belstan seat. Item, the Laird of Lee is to have from the west end of the Queer to the east cheek of a blind window above Braehead's seat, in breadth seven feet and three quarters, and likewise the Heads seat excepting therefrom the footgang. Item, My Lord Halcraig is to have his own loft, and seven foot breadth on the front of the common loft, on the south side of the church, and so on to the gavil, reserving what shall be sufficient for ane entrie. Item, there is to be threescore squair foot set off, beginning with the Heads seat and so westward, keeping the due proportion of breadth with the rest of the seats of the church and Queer for the use of Pulpit, Readers seat, Baptism room, and ministers seat, &c. Item, the Laird of Wicketshaw Is to have westward from the said Baptism seat, eight feet in length, seven feet nine inches breadth. Item, the Heritors of Bradwood are to have from the west end of Lee's seat, under My Lord Halcraigs loft, seven feet westward att seven feet nine inches breadth. Item, the Laird of Lamington Is to have five feet westward from the above written Maldslie's seat. Item, the Heritors, considering that the Heritors of Bradwood are numerous, therefor, for their better accomadation, they allow them from the west end of the above written Lamington's seat to the door on the north side of the church, being eight feet of length and seven feet nine inches of breadth; inde, sixtie-two feet, qch is more than there due proportion by the foresaid sixtie-two feet. Item, the Laird of Lee consents to the taking off als much of the Heads

seat as shall allow the pulpit and head thereof to come close to it. Item, the Laird of Maldslie and other heritors consents to the making a door on the west side of the pulpit for the use and in terms of the Presbyteries minutes thereanent. Sic subscribit—Ja. Lockhart."

The heritors, at a meeting held on the 27th of May, 1714, "ordered Mr. James Dick, minister, to intimate from the pulpit upon Sabbath next, and that Robert Allan, mason in Lee-muir, proclaim, betwixt sermons, the heritours design of having three bitriches towards fortifying the church, and to demonstrat to all concerned, where they are to be placed, and to give in objections if they have any."

On the 14th of February, 1717, it is stated in the heritors' record, that, "according to appointment of the last meeting, Mr. Mure caused Robert Allan in Lee-muir, and James Lockhart in Dalserff, Massions and Wrichts, and Charles Cunningham, Sclatter in Hamilton, visit the Kirk and Kirk-yeard dykes, and have this day given in a report to the meeting, that the necessar expence for the repairing the Kirk and Kirk-yeard dykes, will amount to the soume of eight hundredth and four pound thirteen shillings four pennies (about £71 stg.); qch report being considered, article be article, the meeting they unanimously approved of the same; and likewise it was the opinion of the meeting that the incident charges of buying the materials, uplifting the stent, repairing the Kirk and Kirk-yeard dykes, will amount to the soume of ninety-five pound six shillings eight pennies Scots. They, therefor, unanimously agreed, and laid on ane stent upon the paroch of 900lb Scots money." On the 4th of August, 1767, the minutes of the heritors record, "But with respect to the church, the meeting considered it as standing in need of much greater reparation than they expected, the walls being shattered and the roof frail." It was at this time that their was "Laid upon the parish, for repairing of the Kirk, £90 : 0 : 0." The items of outlay were as follow—giving an idea of the price of labour a hundred years ago:—

1. To Jas. Thomson, for bringing from Glasgow 3,600 slates, - - - - - -	£1	16	0
2. To Jas. Reid, Mason and Wright, -	3	10	0

3. To Thos. Gilchrist, as barrowman at the Kirk and Kirk-yard dyke, 30 days, @ 10d pr day, - - - - - - - - 1 5 0
2. To John Muirhead, mason, 21 days, at 1 sh. 3d - - - - - - - - 1 6 3
4. To Thos. Dowglas, barrowman, 9 days, at 10d pr day, - - - - - - - 0 7 6
To John Gibson, for bringing from Glasgow 2,200 slates, - - - - - - - 1 2 0
To John Russell, for putting the lime remaining into Mauldslie's stable, - - 0 1 3
5. To James Prentice, for lime to the Kirk-yard dykes, - - - - - - - 1 2 4
6. To Robert Brown, for bringing from Glasgow 2,950 slates, - - - - - - - 2 12 0
7. To John Reid, mason, working 8 days, at 1 sh. 3d - - £0 10 0
Item, 16 feet ribbits, at 3d per foot, - - - - - - - 0 4 0
Also, Alex. Lightbody, 2 days, at 9d - - - - - - - 0 1 6
——— 0 15 6
8. To Jas. Kane, slater, for 11 roods 13 yds 8 feet slating, nails, 2 bool lime, hair, nails for the scafolding,—also for taking off the cops and slates, and puting on the cops again, at 1 lb. 6 sh: 8d pr rood, in whole, - - - - - - - - 15 6 8
9. To the Smith in Carluke, for work, - 0 2 4½
10. To Gavin Smith, for loading lime, sand, and stones, - - - - - - - - 1 5 6
11. To Wm. Allan, mass: working 21 days, at 1 sh. 3d - - - - - - - - 1 6 3
To Wm. Waddel, for bringing 300 slates from Glasgow, - - - - - - - - 0 3 0
12. To John Thomson, wright, for wright work, 7 12 5
13. To Mr. Lindsay, for slates, - - - 20 14 5
14. To Thos. Mann, for bringing 1000 slates, 0 10 0
15. To Janet Brownlee, for nails, - - 0 5 4¾

16. To Mr. Mitchel, timber mercht, as per account, for timber furnished to the Kirk,	16	17	8
To David Gibson, for bringing 2650 slates from Glasgow, - - - - - -	1	6	6
To Wm. Lindsay, for bringing 900 slates,	0	9	0
Stockwell, for wright work, - - -	4	4	0
To Jas. Sword, in Glasgow, - - -	6	17	5
To Jas. Hamilton, 200 slates, - -	0	2	0
Mr. Murray for his trouble, - - -	1	0	0
	£92	0	4¼

From this time till the end of the century, the calls upon the heritors for repairs were incessant; and the refusal of many to pay assessment for repairs of a structure in which they had no interest, having no seat accommodation, was boldly pled in justification.

From these statements and extracts, it would appear that as early as 1636 there were symptoms of decay; and the church was declared to be in ruins in 1650. It is probable, therefore, that before the time of John Hariot (1485) the church and church lands of Carluke, both previously on the Clyde, had long been fixed as they were recognised at the end of the past century. The fact that within forty years from the present time, two stone sarcophagi were discovered in the church-yard,—one within the area of the old church, and the other to the south of it,—denotes considerable antiquity, that mode of interment not having been practised after the thirteenth century.

The site of the church, after removal from the Abbey-steads, was the centre of the present church-yard—now much added to on the north. This church was a long narrow structure, 90 feet over the walls in length, by 24 feet wide. The height of the side walls would be about 15 feet, the highest point of the gable being 26½ feet. The choir occupied about a third of the entire length—was a little lower than the rest of the building, and not so wide, and was divided from the church by a centre pillar (the pillar of penance in the good old times), from which sprung two arches. The pulpit, placed in the centre of the south wall, was reached by a special door from without, and was lighted by a window in the roof. The whole space within was open to the roof-tree. The building was originally, without doubt, covered with thin rag-stone flags,

hung by sheep-shanks, but ultimately with slates. In 1710, a "Bellhouse" was projected and assessed for, but the erection itself bears date 1715. Till that time, a tree in the churchyard had served to suspend the bell. This spire still remains in good preservation: it is 40 feet in height, 16 feet 4 inches square, terminating in a neat turret, composed of 4 square fluted columns, supporting a square cone, surmounted by a ball—the corners of the frieze having been crowned by similar balls, placed on small square bases, which have long been displaced and lost sight of. It is evident that the lower two thirds of the spire had been built to or against the west gable, a circumstance which, on taking down the church, rendered it insecure. Modern mason-work has, however, given it a finished and secure appearance, and retains a feature of the village well worth preserving. The preservation of this old relic, it is right to remember, was mainly due to the energy and taste of John Ross, junior. Three small square holes pass through the mason-work from east to west, originally supporting beams from which a clock and case was suspended. In 1743, this appendage was removed and sold to Carstairs parish. There is an item of outlay mentioned in an account dated November, 1714, which indirectly indicates the artist who designed the steeple, his place of residence, as was then common, being given instead of the name. "Item, to Watersaugh, for drawing scheme of the steeple, 012·00·00;" or, in sterling money, 20/. At a comparatively modern date, but sometime before the erection of the steeple, a square structure was added to the church on the north side. It consisted of two parts—the lower being a burying-place or vault, and the upper a room opening into the church, facing the pulpit. This was Mauldslie loft, the walls of which still remain; it was reached by an elegant outside stair, now removed. This erection has a stone in the centre of the south wall, bearing date 1692. On the then north-west corner of the church-yard, now considerably extended, Mauldslie family had a house consisting of two apartments, to retire to in the intervals of the church service, under which was a stable and coach-house,—a place in use till 1800. When the new church was erected, on a different site, the proprietor of Mauldslie retained the privilege of a private apartment in the church, reached by a private stair. A crisis came. The constant need of repair, and denial of many of the heritors to

meet the expenses, led to growing discontent and contention, which ended in a resolution reluctantly adopted. At a visitation by the presbytery of Lanark, held on the 23rd of January, 1799, the old church was condemned, "being old and frail, and capable of accommodating only 454 sitters;" and, on the 14th of February, the construction of a new building was resolved upon. The old fabric was abandoned and demolished, and the materials sold in 1801. Thus, after battling the elements for upwards of 300 years, the old church disappeared. It may be worth remarking that, out of the ruins, the first dissenting chapel in the parish took form; even the pulpit, which, in turn, had perhaps served Papist, Protestant, Prelate, and the "Indulged," became the rostrum of the Seceder!

Till taken down, certain rusty ensignia remained attached to the wall at the principal door of the church, namely: the "Joggs"—a collar of iron made to open and shut, hung by a short chain, ready, in its day, to be applied and locked to the necks of offenders, who were, in this plight, exposed to the gaze of the world, by way of expiating sin; and as a warning to the wickedly disposed. There was, also, an implement called "Nose-clips"—a little iron frame of triangular shape, attached to the wall by a chain, which was made to fasten by the aid of a screw to the cartilage of the nose of certain offenders, who were in like manner exposed. Breach of Sabbath, and of holy days, subjected the guilty to the Stocks—a wooden implement of restraint which was found, reduced to powder, in a corner under the gallery when the church was taken down, or to the Joggs; but the specific iniquity for which the Nose-clips was applicable, has not come within the range of enquiry made theranent. The pillar within the old church where culprits were exhibited on being relieved from exposure at the church door, was the centre pillar from which two arches sprung between the kirk and choir. It may be noticed that the new church, erected in 1799–1800, had no such trappings; but as if useful and necessary, a small seat, capable of admitting one, or if urgently needed, two persons, placed in the north-east corner, was set aside for evil doers, labelled—

"SEAT FOR FURNICATORS,"

and this seat, so distinguished, remained till 1834!

The site of the present church was not fixed without contention. Mr. Hamilton of Kirkton, from motives natural to humanity, hoped that the edifice would grace a central and conspicuous place in his village, and the spot, all but fixed on, was the rising ground north-east from the Dykeside well-green. But Sir James Steuart of Coltness, similarly actuated, and desirous of founding a village of his own, offered a free site and £150, on condition that the heritors would place the church on the spot it occupies, being part of his lands of Whiteshaw—Mr. Hamilton ultimately offering the same terms. The building, from a design by the celebrated Henry Bell, the well-known steam-boat projector on the Clyde, who was allowed two guineas and a half for his plan, was begun in the end of the summer of 1799, and finished towards the end of the following year. The contract, with extras, was £876 : 13*s.* : 8*d.*, and the incidental expenses and outworks exceeded £70, making the whole cost about £950. In 1801, shortly after the building was finished and in use, the spire, of elegant light design, in harmony with the rest of the structure, was damaged in a thunderstorm; and being considered insecure, it was taken down in 1820, and the present incongruous mass erected. The church was calculated to accommodate 1000 persons.

St. Oswald's Chapel.—Besides the old "Forest Kirk" in the west, there was a chapel on the southern side of the parish, called Saint Oswald's Chapel. It was situated in an adjoining dell to that in which the Tower of Halbar is placed, about half-a-mile apart, and it is probable that it would be the church of the Barony of Braidwood. No part of this chapel remains, but the foundations have often been come upon in the course of the usual operations in husbandry. The basement portions of two fonts, characteristically carved, in the old toe-and-claw style, have been found and preserved; and a carved stone, found also near the site of the building, is considered to be part of the balustrade which surrounded the altar. Tradition bears that a small silver crucifix was found here, but enquiry has not reached the point of certainty as to the fact. Near the chapel, but on the opposite side of the stream, on that part of the original lands of Braidwood called Hewheads, or Heads, there is a portion of land known as Friar's Croft; and about a hundred and fifty yards or so below the site of the chapel, there is a ferruginous spring called "Duds well," the water from which

was at one time held, mysteriously, in high estimation for its medicinal qualities. Near churches, in the olden time, it was common to have springs possessing reputed healing virtues—the devotees, who resorted to them, being wont to leave trophies of faith and of gratitude to the saint to whom the well was dedicated, in the shape of bits or rags of red cloth, or the like, tacked to the twigs of trees — hence Rag-well, of which Duds-well is a synonyme.

Crosses.—As adjuncts to kirks, crosses, as ecclesiastical emblems, were common in Roman Catholic times in Scotland, as they still are in Roman Catholic countries. No such relic now exists in the parish of Carluke, but the names of places indicating their existence in former times are still preserved. There was St. James' Cross, near Kilcadzow, and the spot where it stood is marked in Forrest's map of the county, and in the plans of the ordnance survey. The highways of old, between the east and west, and north and south, intersected near where the Carnwath turnpike road is joined by a road leading to Gowanside farm house, and north-eastward, and here stood the cross. A mile N.N.W., there is a place called High-cross which lies on the confines of the lands of Spitalshields, once belonging to the hospital of St. Leonard's, Lanark; but no spot is known where a cross stood, if such ever existed. There is also a place named Cross-gates, near the march between Carluke and Lanark parishes, where there were cross roads, but the site of a cross is unknown.

Manse and Glebe.—Church laws provide for manses and glebes to ministers of landward parishes. A certain portion of land, according to quality, was set aside for the purpose, or the money value paid till the provision was enjoyed. The first notice of anything local in the records of the heritors or Kirk-session as to the glebe, is in the session records of 25 August, 1658, in these words: "The qlk day the heritors mett together, for giving satisfaction to the minister, Mr. Will. Jack, for ane horse and 2 kyes grasse, and accorded to the piece of ground lyane upon the back of the s^{d} minrs manse, and qūtly possessed be him, pertaining to the L. of Belstone in propertie, to buy it for the fores^{d} use, and for that effect did nominat Sir Ja Lockhart of Ley, Ja hamiltone of Halcraig, Jon Maxwell fiar of Calderwood, John Quhytford of Miltone, and Capt Walter Lockhart, or any three of thes as having full power to determine

betwixt and the eicht of Sept in the instant year of Got, and to pronounce yr det arbitrall qt pryce and satisfactione sall be given to the sd Laird of Belstone for the said piece of ground." Other entries in the records apply to the glebe. 15 August, 1714, "Roup price of the Glebe being £50 Scots was applied to the repairing of the Kirk." The manse had undergone repair towards the end of 1721,—but on the 27th April, 1722, it is stated "the heritors agreed to assess themselves in a sum equal to one year's stipend, according to the locality then in force,—for the purpose of rebuilding the manse which had been destroyed by fire." At a meeting held on the 9th of May, following, to receive estimates, "it was found that an eighth part more than the amount of a year's stipend would be required, which would make the whole a thousand pounds Scots (£83 : 6s. 8d. sterling)." On the 25th of August, 1743, "the Heritors considering that the minister had found a deficiency in the Glebe, which had never yet been made up, and considering that there is a piece of ground, lying round the present yard of the manse, convenient for the minister, which land belongs to Mrs. Lockhart of Kirktoune, they appointed Mr. Charles Hamilton Gordon, and Mr. Richard Dick, writer in Lanark, to treat with the Lady Kirktone anent purchasing the said ground, and to report the same to the next meeting of Heritors." On the 14 Augt 1747, "The heritors being this day agreed with John Roy, as commissioned for Mrs. Lockhart of Kirkton, to pay the sum of twelve pounds ten shillings as the price of a piece of ground lying contiguous to the ministers yard, being bounded by the burn to the south and east, and by a streight line from the north-east corner of the ministers yard to the burn." On the 9th of December, 1796, a new manse was contracted for, the lowest and accepted offerer being John Haddow, wright in Lanark, afterwards manager of the mechanical department at New-Lanark, under Mr. Owen. The original estimate amounted to £356, increased afterwards to £390. New offices for the minister were constructed about this time, at the expense of about £250. The glebe and garden, &c., then, and at present extends to about fifteen acres imperial. Several considerable additions were made to the manse in the late incumbent's time.

The other churches are five in number—

Original Seceders.—After Mr. Orr was presented to the church of Carluke in 1730, many members of the congregation objected to his installation; and by appeals from one ecclesiastical court to another, succeeded in keeping the question open for nearly two years. The judgment in his favour led to dispeace; and numbers forsook the church, banded themselves with others in surrounding parishes, and built a church in connection with the Original Seceders at Davisdykes. About the year 1798, the members of this body belonging to Carluke and its neighbourhood, sought and obtained disjunction, and built the present "Meeting House" in 1801. Sittings, 440.

United Presbyterian.—The immediate cause of planting a United Presbyterian Church in Carluke, was the adoption by the minister of the parish of the doctrines constituting what was known as the "Row heresy." This church was erected in 1833. Sittings, 870.

Free Church.—The "disruption" of the Church of Scotland in 1843, was the occasion of the Free Church here, as in hundreds of other places. The first church was built in 1843. A second church was built of more elegance, and of greater capacity, about ten years ago. Sittings, 650.

Evangelical Union.—This church was built in 1853, to accommodate adherents to the principles taught by Mr. Morrison, who was expelled the Church of Scotland for heresy. Sittings, 350.

Roman Catholic.—In 1845–47, during the formation of the Caledonian Railway, a station was established in Carluke for a numerous Irish population engaged in that work—a population rendered permanent from the great demand for labour in mining operations. The church was built in 1857. Sittings, 600.

TEINDS.

THE right of the church—or the divine right, as it has been called—in the land and its products was a tenth. At the Reformation all lands belonging to monasteries, abbeys, and others, were confiscated; and in 1587, by Act of Parliament, were annexed to the crown. The distribution of these extensive possessions to laymen, by royal authority, led the way to discord as regarded the rights of the church,—and Charles I. attempted a reduction of the grants made by his father towards amending matters, when the questions in dispute were submitted to him in 1629. The teind laws as to holding, disposal, and other rights, were, in this way, adjusted.

The church lands and teinds of Carluke, at the Reformation belonged to the Monks of Kelso, amounting in whole to

	£66	13	4
Item, the Kirk land, - - - -	4	0	0
„ „ Vicarage, - - - - -	9	6	8
„ „ Clydes mylne, - - - -	6	13	4
„ „ the fysching in Clyde, - -	0	6	8
	£87	0	0

or £7 : 16s. 6d. sterling.

The following is a historical sketch of the church lands and teinds of Carluke.

Previous to 1560, Mary of Loraine granted to James Cunninghame, third son of the Earl of Glencairn, the Monastery of Lesmahagow, with the estates thereto belonging. This right was confirmed by Queen Mary of Scots in 1561.

In 1565, William Kerr was commendator of Kelso.

In 1566, when a child, Francis Stewart, Earl of Bothwell—son of John, Abbot of Kelso—by some designed Prior of Coldingham —a natural son of James V., was commendator of Kelso.

Before 1572, Thomas Weir held Kirkton and Kirkstyle, which, at the Reformation, were church lands, no doubt from the Earl of Bothwell.

In 1585, the Earl of Bothwell set in tack to Sir James Maxwell of Calderwood and his son the whole teinds of Carluke. This contract proceeds upon the narrative that the Earl had a depending process against James Cunninghame, brother of the Earl of Glencairn, for reducing the gift by Mary of Loraine of "All and haille the celle of Lesmahagow, lands, teinds, &c., and in which celle the Kirk of Carluke is comprehended." In the following year this tack was obtained for a lifetime and for nineteen years, and was confirmed by John, Lord Thirlstane, commendator in 1595; and was further confirmed in the 18 Parliament of James VI. by "Ratification to the Young Laird of Calderwood, 1606."

In 1587, the Crown annexed all temporalities of the church; but in 1592, Lesmahagow was specially exempted in favour of the Earl of Bothwell,—in which year he was attainted in Parliament.

In 1607, Lord Roxburgh obtained as a temporal Lordship the whole lands held by the Monks of Kelso—a grant which was confirmed by Parliament in 1621.

In 1617, the tack of the teinds, above noticed, was prorogated by Commissioners of the Teinds, for two lifetimes, and two nineteen years, in favour of the Maxwells, who subsequently conveyed to each heritor the teinds of his lands during the subsistence of the lease—and, in the long space of time during the currency of that lease, the right to the teinds had almost been lost sight of.

Before the 5th of May, 1625, the Earl of Roxburgh had sold the Priory of Lesmahagow and patronage of the church and chapels to the Marquis of Hamilton.

In 1633, when the Earl of Bothwell was restored, a clause secured exemption of the right of the Marquis of Hamilton (*Act of Parl: v. 55*), namely—"All and Haill the celle of Lesmahagow, lands, teinds, &c., in which the Kirk of Carluke is comprehended."

In 1636, James, Duke of Hamilton obtained a new charter of the superiorities, sometime pertaining to the Abbots of Lesmahagow, from Charles I., including the lands of Kirkton (*Renounciation 1671, Kirkton titles*). The Duke took a Bond from Thomas Weir, binding him and his successors to hold of the family of Hamilton. Weir sold Kirkton, &c., in 1636. After passing through the hands of George Barbour, 1636–50;—Thomas Forrest, and his two

daughters, 1650–61, the property was acquired by Walter Lockhart, who, in 1662, got a charter under the great seal to these lands, which was ratified by Parliament in 1663. This charter was challenged on the ground that the Duke of Hamilton, not the Crown, was superior. The bond granted by Thomas Weir was declared by the Lords of Session to be effectual against him and his successors. Ultimately a compromise was effected, by which Ann Duchess of Hamilton, and William Duke of Hamilton, her husband, renounced their right of superiority so far as to render the charter from the Crown of 1662, good; but reserving right to the feu-duties. (*Renounciation 1671*).

But great confusion must have existed as to the titularity of Carluke. Hamilton of Wishaw, who wrote about 1710, states that "the Laird of Lee obtained from his Majestie ane right to the patronage and teinds of the Parish, so that he is now titular and patron." In the heritor's record it is found that in 1771 Lord Douglas acquired a right to the teinds of the Barony of Belstain from Lockhart of Lee. The Duke of Roxburgh appeared in a case before the Court for augmentation of stipend in 1780, and represented against the order of the patron to give in a locality, alleging that he, and not the patron, was titular of the teinds; and in July, the same year, the Duke's title was sustained. The question of right to the teinds again came before the Court in 1822, in a dispute with some of the heritors of Carluke, when the Duke of Roxburgh's title was held to be good, and by prescription, under any circumstances, is law.

The teinds of the parish, as all the world knows, is the source of provision to churchmen; and the existing declared provision may be disturbed by claims for augmentation every twenty years by a process before the Teind Court, so long as any free teind remains.

The first minister of Carluke after the Reformation (1568) had a stipend of twenty pounds Scots, or one pound thirteen shillings and fourpence sterling, with, of course, manse and glebe. Several ministers in succession, called "Readers," had the same amount of stipend.

In 1617, the Commissioner of Teinds granted 400 merks of money and two chalders of meal to John Lindsay, minister, making the stipend about £35 : 11s. sterling.

The next augmentation was in 1650; finally in 1655, in favour of William Jack, when double the stipend of John Lindsay was granted, namely, three chalders victual, 800 merks of money, and 60 lib. for communion elements.

No further augmentation had been applied for till 120 years had passed. The heritors' record bears that on the 1st February, 1774, "This day a petition relating to an augmentation of the stipend of this parish was presented to this meeting and read, the tenor whereof follows: 'Carluke, 19th January, 1774. Gentlemen,—We, the subscribers of this, hereby declare that we are willing to bear our proportion of a reasonable augmentation of stipend for our minister, and begg the heritors may be pleased at their next meeting to appoint a meeting for this purpose.' This was addressed to the heritors of Carluke, who were to meet upon the first day of February next, being this day, and subd. by Major White, &c.

"Mr. Scott was called upon, and being asked if it was agreeable to him that the petition should be complied with, answered it was—and added that from conversing with most of his heritors, he found they were very sensible of the propriety of it from the growing expense of family keeping; and as no augmentation had been made to the stipend of this parish since the year sixteen hundred and fifty-five, at which time the stipend was more than double in value to what it is now, and yet then the heritors made an agreement with the minister without a process. He hoped they would now see it the more reasonable to make an addition to the stipend of this parish, and be so good as follow the pious and Christian example of their worthy predecessors in the manner of doing it, which would be much to their own honour, and, he could assure them, most acceptable to their minister, who wishes to live at peace with the people to whom he preaches the Gospel of Peace."

The augmentation granted at this time amounted to a sum equal to about two chalders of victual—namely, £31 : 9s. 8$\frac{10}{12}$d.

In 1803, another augmentation was granted to the same incumbent, of a similar amount.

In 1820, an augmentation was modified to the late incumbent, Dr. Wylie, which amounted to near double the former stipend—the whole reaching to sixteen chalders, with £8 : 6s. 8d. for communion elements. This case awakened questions, and brought about difficulties little dreamt of. From the previous incomplete

schemes, much enquiry became necessary; and, amongst other matters, the question of right to the teinds was entered upon by some of the heritors anew, with the Crown, the Duke of Roxburgh, and Sir Charles Macdonald Lockhart, Baronet. The Duke, upon production of a series of charters from 1671, without adverting, or probably without knowledge of any previous transfer, succeeded in establishing his title. The lease of the Maxwells of Calderwood was thoroughly sifted, and it was found that that lease had long expired. The question now assumed a grave aspect. The right to the teinds, on which many of the heritors reposed, was found to be merely an expired sub-lease, and heavy liabilities, confronted them, the first and most important being the liability of those who had no heritable rights to their teinds to pay the arrears of the surplus teinds for the bygone forty years, due to the titular. Twenty out of fifty heritors opposed the augmentation. The same parties raised an action of sale against the titular of their respective teinds; and doubt, apparently, still existing as to who the titular was, an action of multiple-poinding was raised, calling the parties before mentioned for their interest in the matter. The considerable expenses in each of these actions had also to be met. The properties of the disputants in the aggregate yielded about £120 of teinds, and the expenses incurred amounted to £244.

But it appears strange that in all these proceedings the Duke of Hamilton had taken no part, although it is clear that previous to 1625 he had acquired from the Duke of Roxburgh the church and lands of Lesmahagow and Carluke—a fact confirmed in 1633, at Bothwell's restoration, when *exemption* was made of these lands, teinds, &c., in favour of the Duke of Hamilton, who, in 1636, exercised these rights as regards Kirkton, and who, as regards Lesmahagow, held, and continues to hold right under the titles specified. A doubt, hence, arises as to who is true titular. By decisions of the Court, in cases in which the Duke of Hamilton was no party, the Duke of Roxburgh holds that right, but historically it is clear enough that the title is in right of the Duke of Hamilton.

The scheme of locality in 1820 presents a rental subject to the payment of teinds in three classes: *Class 1st* applies to lands, the proprietors of which have no heritable right to their teinds. In this class the teinds amount to £321 : 8s. 11d. *Class 2nd* applies

to lands, the proprietors of which have right to their own teinds, the amount being £305 : 18s. 9d., making the whole teind of that time £627 : 7s. 8d. *Class 3rd* applies to lands held *cum decimis inclusis*. The augmentation of this period made a heavy draught on Class 1st, which, in law, has, in the first instance, to meet the claims upon the teinds.

The application of the law, as settled by Charles I. in 1629, in practice applies very unequally to meet the claims of the clergy. Proprietors who had not acquired right to their own teinds—the surplus, after meeting the findings of the teind court, passing to the titular—were first liable to meet the periodical augmentations, and, of course, affected them indifferently. Again, by law, lands might be valued, the value found and fixed, at whatever date, remaining unchanged for all future operations. The inevitable result is, that those who hold the teinds of their lands, and who had these lands valued at an early date, pay a small proportion compared with others who had their lands valued at a distant after-time, or with those who have not troubled themselves to sue for and secure a valued rental, and who consequently have to pay on a fifth of whatever may be the current rent at the time an augmentation is claimed. The earliest valuation affecting lands in Carluke parish dates in 1776, and the latest in 1810. Now, to take an example: the current rental of one property valued in 1776 at £23 : 18s. 4d. is £174 (about 7½ times); that valued in 1810 at £94 is now £210 (nearly 2½ times).

The whole valued and unvalued rental of the parish in 1820, by the scheme of locality, was £3,136,—and this as a fund to draw from annually, say £300, is equal to about 10 per cent. to meet the stipend of the minister. But if the current land rent were taken for the same purpose, which amounts to about £12,000, 3 per cent. would suffice. This implies an increase, apparently, of the average value of land of about 3½ times in sixty years, consequently the inference is clear, that those heritors holding their own teinds without a valued rental, and pay or are liable in a fifth of the current rent, pay meanwhile 3½ times more than those paying upon a valuation fixed sixty years ago.

The second augmentation sought by the late incumbent, in 1841–5, was secured without any difficulty, although the scheme on which it proceeded was defective. Two chalders were added

to the stipend, with £15 for communion elements in place of £8 : 6s. 8d. The augmentation at this time was still met by the teinds under class 1st.

The application for a third augmentation by the late incumbent, for crop and year 1862, opened up new questions. The patron or his curators objected to the claim for 4 chalders of augmentation, and the court granted only two, making the whole stipend 20 chalders, with £15 for communion elements. But the interim decreet on the statement of the claimant was passed in absence, and as it was founded on erroneous grounds, fell to be corrected. A question by the patron as to his right to the teinds of Hewheads was investigated and settled. One most remarkable feature in the course of enquiries turned up: it was found that a considerable portion of ground in the possession of more than twenty proprietors, principally in the eastern part of the parish, had never been included in any scheme of the teinds; and this, on being established, forced a new adjustment of the scheme. More recently the Countess of Home raised an action of reduction of several past augmentations, on the ground (another new discovery) that her predecessors from 1750 held right to the teinds of Belston, which had hitherto escaped notice. In the scheme of augmented stipend of 1820, Lord Douglas, as proprietor of these lands, was included in class 1st as having no right to these teinds. In a note appended to that case it is stated that "Lord Douglas, in the course of a former locality, claimed an heritable right to the teinds of the Barony of Belstain, in virtue of a decreet of sale, dated 31st July, 1771; but upon examining that decreet it turned out that it was led not against the titular, but against Sir A. M. Lockhart of Lee, the patron,—and the price accordingly was stated to be 6 years' purchase; but as the patron had no right to the teinds of the parish, the decreet of sale if not available, and no disposition of lands appear to have followed upon it. The decreet of valuation and sale is called for, and unless produced the $^1/_5$ of the real rent must be taken as teind, for the reason stated against the decreet of sale, namely, that it is laid against a wrong party."

In the action of reduction, 1870, by the Countess of Home, it was alleged that her predecessors had not appeared in any case of augmentation of stipend, but the above quotation will suffice to disprove the statement. As a different ground of right to these

teinds has been taken, that point is of no importance, as a previous appearance and pleading does not mar further proceedings on a new ground. The dormant right has been found good; and as a necessary consequence, another adjustment of the scheme of locality had to be made, dated 24th February and 10th March, 1871, which is now acted on.

The following memoranda apply to the vacant stipend: on 24th October, 1709.—"The heritors agreed that the vacant stipend be paid in for the use of the poor of the parish, and hoped that the patron would agree thereunto."

21st May, 1714.—"The Meeting having been communing and considering the stents and repairs of the church of Carlouk, do find the vacant stipend come in so slacklie, qch they impute to want of pour and diligence, have ordered a letter to be wrote to Mr. John Scott, minister in Glasgow, that he would be pleased to attend the subsequent meeting to be on the 27th day of this instant May, and bring along with him the Decreet of Locality belonging to the parish." It was resolved on the 2nd of June, 1714, that "the vacant stipend and roup price of the glebe was to be applied to the reparation of the kirk."

From the time of the institution of the Widows' Fund of the church, the vacant stipend has been paid to that fund.

MINISTERS.

BEFORE the Reformation the names of three ministers only are known. When the church, previously an independent rectory, was conveyed to the Monks of Kelso, at the instigation of Robert Bruce, by the Bishop of Glasgow, in 1321, reservation was made to Nigel de Cunningham of the rectorship of the church, which he then held, during his life-time, as well as reservation to the Bishop of the collection of the vicarage, with a pension of twenty merks for the support of the Vicar.—*Lib. de Kelso, p. 366.*

After 164 years, or in 1485, John Hariot, vicar of Carluke, witnessed the taking of a sasine.—*Lib. Coll. N.D., Glasgow, 198.*

Thirty years after this time, or in 1515, the name of Mathew de Geddes, Rector of Kirk de Forresta, occurs in several charters in Albany's Regency, as a witness,—according to a list prefixed to Robertson's Index.

In the period from 1560, when Popery was abolished in Scotland, to 1605, six ministers held office in the church of Carluke, regarding whose personal history nothing is known.

After the Reformation ecclesiastical matters did not run smooth. During twenty years or more following that event, there was a sort of mild Episcopacy. From 1592 till 1610, Presbyterianism prevailed. From 1610 till 1638, Episcopacy ruled,—at which date, what has been called the Second Reformation took place. In 1662, Episcopacy again got the reins, and held on till the Revolution in 1689. At first, great difficulty arose from the want of men qualified for the ministry. Small provision had been made for so great a change, and the consequence was that a class, not specially trained, were constituted to act in the subordinate position of "Readers"—men fit to read the Scriptures and Prayer-book,—and, probably, authorised to baptize and marry in the church.

John Dobbye, 1568–71.—From 1568 till 1571, Mr. Dobbye was "reidar, Forrest Kirk," with a stipend of xx. lb. at beltym, 1568,

and was "deposit" Nov. 1571, (*Reg. of Min.*) The items making up this amount, are from the Kelso Records:—

Kirk land of Carlouk, - -	iiij. lb.		
Vicarage of Carlouk, - -	ix.	vi. sh.	viij. d.
Clydis Myln, - - - -	vi.	xiij.	iv.
	xx.	—	—

or 33/4 sterling.

James Raitt and David Forrest, 1574–76.—For the period from 1574 to 1576, both Mr. Raitt and Mr. Forrest appear in the list of ministers in connection with Carluke, as follows:—"Mr. James Raitt, minister at Lanark, Forest Kirk, alias Carlowck, with an allowance of j^{c} vi$^{lb.}$ vi$^{sh.}$ viij$^{d.}$—David Forrest, reider, Forest Kirk, alias Carlouck," the latter with an allowance of "xvi.lb. and the Kirk land, to be paid out of the third of the Abbey of Kelso, be the taxman of Carlowk;" and the Kirk land being iiij.lb., his stipend had been equal to that of his predecessor. This double appointment was frequently adopted, but does not seem to have been essential,—for the previous and two subsequent appointments, were merely as readers.

Thomas M'Caskie, 1578–9.—Under the years 1578–9 Mr. M'Caskie was "reider."

William Wilsoun, 1580.—Reider for 1580.

Robert Maxwell, A.M., 1591–1605.—Was translated from Dalry in 1591, and continued till 11th March, 1605 (*Reg. assig. Test. Reg: Lanark.*) Mr. Maxwell was the first qualified minister singly holding the office in Carluke, and this at a time 31 years after the Reformation,—a fact which establishes the difficulty of securing qualified men.

John Lindsay, A.M., 1607–1632.—Mr. Lindsay took the degree of A.M. at the Glasgow University in 1601, and was appointed to Carluke parish in 1607. He was a member of the assembly held at Glasgow in 1610. On the 23rd of September 1624, under the heading "Censure of the Breithrein" in the presbytery of Lanark, "Mr. Johne Lindesay is approvit." The word 'censure,' as used here, has not the common force of that word, as now used. It means that no accusation was made against the life and doctrines of Mr. Lindsay. On the 10th December, 1617, the Commissioners of Teinds modified a stipend to the minister of Carluke of 400

merks of money and two chalders of meal. Taking the meal at "five pund Scots" the boll, the stipend would, in Mr. Lindsay's time, be £35 : 11s. sterling. The only other notice of him known, is in the list of subscribers to the College of Glasgow, 29th August, 1632, the entry there being—"Mr. Johnne Lindesay of Carluk, 20 merks." He died in 1632.

John Lindsay, A.M., 1633–38.—Mr. Lindsay was the son of the minister of Carluke, of the same name, who died in 1632. He took the degree of A.M. at the University of St. Andrew's in 1632. In 1633 Mr. Lindsay was presented to Carluke by Charles I. At entering on his charge, the country was suffering from oppressive measures. Grievances were represented, and petitions as to the disturbed state of the Reformed Kirk were made and disregarded. The Bishops were severe. Growing discontent paved the way for the coming 1638. At "the visitation of the Kirk of Carlouck, holden yrat ye last of Maii 1636, The qlk day the minrs lif and doctrine was aproven by the gentlemen and elders." This is the only recorded instance of such a proceeding in the Kirk Session of this parish. Baillie, in his letters, mentions that on his refusal to preach before the Synod on the last Thursday of September, 1637, Mr. Lindsay was ordered to do so by the Bishop; and according to the statement quoted from, Mr. Lindsay must have conducted himself with discretion, not having introduced the subject of the "Service Book." The same authority, states in a letter to his friend Spange, 14 December, 1638, that Mr. Lindsay "being over-shott in debt, had long ago fled to Ireland, and so deserted his flock. His place was declared vacant, &c." It is evident that Baillie was ignorant of what had taken place in the Presbytery three months previous to the date of his letter. Stevenson repeats the same story, no doubt on the authority of Baillie. The fate of Mr. Lindsay is graphically given in the proceedings of the Presbytery of Lanark between 8th February and 25th September, 1638. The Bishop, through a messenger-at-arms, had charged the Presbytery of Lanark to procure the "New Service Book." "In the meane tyme, our presbyterie was hitherto inferior to many others, and that through default of Mr. John Lindesay, present moderator, for both the said Mr. Johne refuised to supplicat against the books himself, being diverse tymes requyred thereto by the brether: as also, because of the said Mr. Johne his disorderlie steping into that office of

moderation, for the bishope, by a missive letter, had not only befor extruded Mr. Thomas Campbell, chosen by the presbyterie, and allowed also for many yeirs by the bishope, without the pretending of anie fault, and ordained Mr. Johne Lindsay moderator, quhairupon our meitings wer verie rare and unfrequent, the wonted union amongst us broken off, and our presbyterie in a manner seemed to be deserted.

"Upon the consideration of these things, the brether this day did meet more frequently to take some course how things might be redressed, the present exigence being so great that we could no longer be deficient.

"Quherupon, first in the most calm and loveing manner, the brether requyres of the said Mr. Johne Lindsay that he wald concure and run course with his brether in subscryving those supplications, and in election of Commissioners to wait on at Edinburgh, in name of our presbyterie; which the said Mr. Johne did altogether refuise.

"Next, the brether requyres that since he wald be pleased no way to concure with us in so weightie a matter, he wald be content willinglie to lay downe his office for a time at least, that the brether might take an orderlie course for choysing Commissioners, which the said Mr. Johne did also refuise. Quherupon, the brether tells him, that in regard of his untractable obstinancie, they will make choyce of their awin Moderator without him, and acknowledge him no more."

"September 25, 1638.—The qlk day the brether haveing duelie considered all the premisses, and examined the whole processe deducted against Mr. John Lindsay, Minister at Carlowke, by this present act declares the said Mr. Johne to be justlie deprived from the exercise of the ministrie within the Kirk of Scotland, and consequentlie the Kirk of Carlowke to be now vacant and voyd."

Subsequently Mr. Lindsay removed to Ireland, with his family, and obtained a charge in that country.

Within twelve months after Mr. Lindsay's deposition, Richard Inglis, a native of Clydesdale, who in 1628 was presented to the parish of Wiston by Charles I., was translated to Carluke 1st August, 1639, "if so be he can agree concerning the presentation, stipends, and other particulars for Lammas." About the same time he was proposed for Douglas parish, and was ultimately

translated thither, 25th March, 1641, a year and five months after the proposed translation to Carluke. It is evident Mr. Inglis had not accepted, for we find shortly after his recorded translation to Carluke, that Mr. Alexander Forbess officiated in the parish, previous to the induction of Mr. John Weir,—an arrangement of which the Presbytery apparently did not approve. On 9th January, 1640, the following order or request is recorded:—"As for the plantation of our vacant Kirkes, the presbyterie considering, and seriouslie taking to hart, that the tymes are lyke to be verie dangerous, the peace of our Kirke not lyk to be concluded, as was expected at the late Generall Assemblie, and that there is within the boundes of our presbyterie a great number of men of nott, who befoir hes proven disaffected to the cause of Reformation in hand, and hes great need of a sound and zealous ministerie for their information; Thairfoir, ordaines an act to be drawn upe, that no preacher who hes bot latelie joyned himself to our Covenant, and hes not given full evidence of his sinceer affection thereto, sall get entrie in thir tymes to any of our vacant Kirks; and, heirfoir, the brether desyres Mr. Alex. Forbess, who had been permitted to preach some dayes in the Kirk of Carlouk, at the desyre of the people, being destitut, that he wald be pleased to withdraw himselff, and abstein from further preaching their."

John Weir, A.M., 1640–47.—Mr. Weir came upon the scene at a troubled time. He was translated from Morton, and admitted minister of Carluke, 13th August, 1640. The clerical revolt was still new. The rancour and rage of parties, amid much that was degrading, continued. Suffering and gloom reigned. Kilsyth and Philiphaugh settled nothing. Montrose's success at Kilsyth had frightened some members of Presbytery, amongst whom was Mr. Weir. The Presbytery records of Lanark state, that on "October 2, 1645. The qlk day, Mr. John Lindsay, Robert Birnie, William Somervill, elder and youngers, Johne Weir, Johne Hume, and Alex. Livingstone, being enqyred anent their carriage in the tyme of tryall, reports they retired immediatelie efter Killsythe to Berwicke, and did not return till efter Philiphauche." These seven ministers had been appointed to attend the army led against Montrose. After Mr. Weir resumed office, a long list of "complyers" and "traffickers" with the enemy, or Royal army, was recorded, and the guilty parties censured, as elsewhere stated in these notices.

Mr. Weir was translated to South Leith, in 1647. Here peace was not his lot. The session records of South Leith bear that "there was no Session holldine from the 7 of Julie, 1650, untill the 26 of December, 1651, be reason of the great trouble and warre betwixt Scotland and England. The Scots armie lying in leigour in Leith and about it, and after the defeat at Dunbar the minister and most part of all the honest people fled out the town for fear of the enemie." It is related that the church was seized and used for military purposes. "23 Nov. 1651. The which day was the fast day that Mr. John Weir did convene the scattered congregatione of South Leith together (being the Lord's day), and preached to them in the Castelball at the foot of the Cannongate." The same record mentions that "On the 11th of April, 1652, intimation was made that Mr. John Weir was to be transported from the Church of South Leith and Restelrig unto the Church of Borthwick."

A few extracts from the session records will tend to give some insight to the features of the times. Joan Hamiltone, in Yulesheill, on 6th August, 1645, found caution, "that she should not sell at all anie ale upon the Sabbath afternone, except to sick persons or others upon necessitie." The same day three 'drouthy neighbours' "confessed their sinne of drunknesse, each of ym being acted cautioner for another to satisfie the Kirk. They were directed to goe to the pillar upon the Saturday, being the day of preparation before the communione, qlk also they did, and were absolved the said day; and upon hopes of their better carriage, the session spared to exact from them anie penaltie." On 21st Januarie, 1646, "was dilated Isbell Gilkerson, for profanatione of ye Sabbath by flytting." The following Sabbath, "Rot Prentiese and James Mack was dilated for conversing wt ane excommunicat man." On the same day a string of delinquents "was dilated for goeing away frequentlie from ye afternone sermon upon the Lord's day; and the minister was ordained to read out yr names publicklie from ye pulpitt." In Feb. the same year, a frail member of the Church "was ordained by ye session to beginne her publict repentance upon ye next Sabbath, and to beginne at ye first ringing of ye bell in the morning, standing in sackcloath at ye Kirk door, untill ye people be conveened, and then to goe to the place of publict repentance within the Kirk, and so to continue until shee be

absolved." On the 4th of March "the session desired ye minister to require ye advyce of ye prerie anent women's malignant speeches." The Presbytery records contain the following entry:—21st May, 1646. "The qlk day, Robert Hairshaw, excommunicated for fratricide, give in a supplicatione testifying his repentance and remorse, and desyred to be putt to a publict evidencing thereof. The Brethren, diverse of them having been witnesses to his secret expressiones, ordains him to enter to his repentance, in his awin parish church of Carluke, and to stand at the church door in sackcloath till the sermon, and thereafter in the pillar, each sabbath, till the next presbyterie day; and thereafter to be sent to doe the like in other churches of the presbyterie." In the Presbytery Records, the only reference to Witchcraft connected with Carluke is the following:—"1646, Aug. 20. Compeirs Marion Davidsone, in Heinshaw, of the Perishe of Carluke, being under some suspicione of witchcraft; and being examined, is appointed to returne the nixt day."

Wm. Jack, A.M., 1649–1662.—Mr. Jack, who in 1645 had the degree of A.M. conferred on him by the University of Edinburgh, was about thirteen years Minister of Carluke, but the date of his induction is not positively known. An augmentation was granted by "the Comiss. for visiteing of Universities, and appoyntine mentainance for Ministers," by decreet dated 21st Feb. 1650, and finally on 17th Dec. 1655, making the stipend equal to about £70 stg. His name first occurs in the minutes of the Presbytery, 21st March, 1650. On a detached leaf of the Old Kirk Session records, a memorandum written in the the same style with one succeeding it, dated in 1649, states that "on of the basseines is left in James Weir's hands, and on of the sand glasses," which being out of the usual course, seems to indicate a vacancy at that time. The celebrated Mr. John Livingstone, son of Mr. William Livingstone of Lanark, in his "Memorable Charcateristics," under the heading of "Some eminent Ministers of my acquaintance surviving in 1660," names "Mr. William Jack, Minister of Carlouk." Woodrow, in his "Analecta," gives the story of "Jonet Scouler, converted by Mr. Jack, Minister of Carlouk, who was," he goes on to say, on the authority of Jonet, or her son John King, "an instrument of the conversion of many in that parish, and some of them were converted when very old."

Mr. Jack was Minister at the general ejection of the Presbyterian Clergy in 1662. He removed to Lanark, and died in that parish in 1664, leaving two daughters, Martha and Mary, in non-age, to whom Sir William Lockhart of Carstairs, Sir William Lockhart of Lee, and Mr. John Oliphant, minister, Stonehouse, afterwards of Carluke and Carstairs, were appointed tutors and curators. Mr. Jack had, at his ejection, carried with him the silver communion cups, which were retained till 1671, when they were restored by Mr. John Howison, of Baronald, who had acted as factor for Mr. Jack's daughters, then joint proprietors of Braxfield, near Lanark, which property was sold by the curators, as appears from a discharge to them of their office, in 1677.

The inventory, given up so late as 1680, of Mr. Jack's estate by Mr. Wm. Livingstone, merchant, burgess of Edinburgh, contains some curious items :—

"In the first, the said Umqle Mr. William Jack, had no movable goods pertaineing to him the tyme of his deceis forsd, except the soume of ij.c. & iij.lib. dew to him be Sir John Quhytford, of Mylntoune, Knight, conform to his bond, dated upon the day of Junii, 1663, wt ane yeirs @ rent yrof inde xij.lib. iiij.sh.

Inventar,	ij.c. & xv.lib. iiijsh.
Debt one,	
To John Skoular in Carlouk law,	j.c. & xxxiij.lib. vi.sh. viij.d.
To Cre Inglis in Yweilsheill,	xxxiij. vi. viij.
To Thomas Russel, Ed.	iijxxvi. xiij. iiij.
Debt one,	ij.c. & xxxiij.lib. vi.sh. 8d.

Sua the debts exceed the goods.

133	6	8	(Thus, on the margin.)
033	6	8	
066	13	4	
233	06	8	

During Mr. Jack's incumbency the country remained in an unsettled state. At his installation the censure of the kirk had not yet ceased against those who, in any way, favoured the loyal party. The kirk was in the plenitude of its power. Charles I. had been beheaded, and his son Charles had come to Scotland and was crowned. One disaster now followed another. Montrose was lately beheaded—the King was coerced in every form—

Cromwell invaded Scotland—hostilities existed—the Clergy blustered. The engagement at Worcester ended in the flight of the King. A new state of things arose: Cromwell's occupation of Scotland was by comparison a period of peace and order, which the Restoration in 1660 violently disturbed. No sooner was parliament restored in Scotland, than Argyle fell its state victim—Guthrie its church victim. On the 8th of May, 1662, Episcopacy was again established, and the sufferings of the late dominant clergy began. Mr. Jack's ejection was the common doom of the ministers of the Presbyterian Church. The last entry in the session records of this time, is in Mr. Jack's own hand. On the 6th August, 1662, a case had been presented for the consideration of the session, and shortly narrated. The entry alluded to then follows:—"Nothing done upon it, in respect the power of censure is restrained."

A graphic picture of the times is presented in one or more of its aspects, by transactions recorded in the session books of Mr. Jack's time:—One of the softer sex is called before the session in 1650, "for drinking with sojors on Sabbath." Another, 3rd July, confessed "malignancy in complying with the enemies." An order goes forth on the 4th of August, "for sending of provision to ye armie, qch is to the whole paroch, 21 sheep, 3 nolt, and 8 stane of cheiss," and provision is made "for qrtering of sojors yt comes to the paroch." "For selling of shune on the Sabboth to ane sojor," a tradesman was "sent to the pillar, and pay cc.sh. of penalty." In September "a session was convened to see qt shall be done with the sojors come from Dunbar, and so they think it fitt yt they should goo to Stirling, and also yt all the fencible men in the paroch sould be ready with yr armes, within 24 hours warning." On 1st September, "6sh. given to a hurt sojor." An order is given on the same day, "for outreiking in the paroch of Carlouk, sixteen troupers and aucht dragonnes to be in readines at hamilton mure on Tuesday next." Towards the end of the year (October 13), a meeting was held to "see qt sall be done about the putting out of ane scout watch, because the enemies was come to glessgow." A collection was made for a person "who was mutilat of both his hands att Dumbar." In March, 1653, the case of Pegie Weir was considered, "who had her husband slaine by the english watch, in the town of Lanark, going upon the street

within the cloud of nicht." All this stir and bustle was occasioned, as the dates indicate, by the movements of Cromwell's army.

Order, as things went, in other matters, was not neglected. A woman confessed and was punished, for casting an improper look "on a man yt sate besyde her on a fast day." A man was brought before the session for "haunting beggars and oray fok continwallie." A man was not allowed to remain, "because he cam to the paroch without a testimonial." A woman confessed with tears that she had fearfullie blasphemed and cursed the Laird of Wicketshaw, in saying, "as many devills tak him to hell as there was gray hairs in his head." An heritor was charged with breach of Sabbath, "in taking journey to edinburgh," and acknowledged his fault in public. A man "denied that he was drunk the oyr nicht, bott acknowledged he was a litle short in his tongue, qch is, a litle drunk will soon cause."

John Birnie, 1666–1671.—Mr. Birnie, son of Mr. Robert Birnie, minister at Lanark in 1691, formerly helper at Shotts, and minister of Houston, where his son was born in 1643,—and grandson of Mr. Wm. Birnie, minister at Lanark in 1615, and afterwards in Ayr, was inducted minister of Carluke, 9th May, 1666, a few weeks after having been ordained presbyter in the Cathedral Church of Glasgow, by Bishop Burnet. From the Broomhill family account by John Birnie, 1733, it seems as if Mr. Birnie had removed to Carlaverock a month after his marriage with Jean, second daughter of James Hamilton of Broomhill, formerly Rector of Cambusnethan, then Lord Bishop of Galloway, 4th February, 1668; but when it is stated, in the same account, that the presentation to Carlaverock was by John, Earl of Nithsdale, and subsequently by William, Earl of Queensberry, and *collated* by Bishop Leighton, the date of translation could not be earlier than 1671. With Bishop Cairncross in 1686, at the call of the Earl of Milfort, Mr. Birnie went to court, and there, with some political view, was offered preferment in the church; but, as the scheme had not the approval of the Bishop and himself, the offer was declined. The Bishop was soon removed to give place to John Paterson, the last of the Scottish Bishops, and Mr. Birnie was brought to trouble. In September and October, 1688, he was "harassed by a popish party,"—and in December, a "presbyterian rabble" menaced him. During Mr. Birnie's ministry in Carluke, the parish

was in great commotion. A manifesto was placed on the Kirk door denouncing the King and all his posterity. The Pentland rising, as a climax, brought many to suffering, and one—an elder of the Kirk, suffered on the scaffold. This was Gavin Hamilton, in Park of Mauldslie. There were 29 men of mark, belonging to the parish, involved in that unfortunate movement, who were prosecuted with severity—14 of whom, including 2 elders of the church, refused the indemnity of 1667. If the edict which follows applies to the period of Mr. Birnie's incumbency, dated 17th September, 1670, evidence, from an opposite source, is supplied, to prove the excited state of the parish. The quotation is from Bishop Leighton's works:—"The Lords of Council having appointed some ministers from other parts, to preach in such churches, within the diocese of Glasgow, as do most need their help, I desire the Rev. Mr. James Aird, minister of Torry, to bestow his pains in the circuit that lies east from Hamilton, or thereabouts, and particularly in the Kirk of Carluke, not doubting that the minister thereof, and others in the like case, will very readily receive, and earnestly intreat what help he can do towards the bringing of the people to frequent the public ordinances, removing their prejudices, and cooling their passions."

In 1688, Mr. Birnie acquired Broomhill and other lands, formerly belonging to his father-in-law; and in 1693, removed his wife and family from Edinburgh to Broomhill, where he died, 17th May, 1716, aged 74.

Alexander Livingstone, A.M., 1672.—Mr. Livingstone, with Mr. Peter Kid, was one of the indulged ministers of Carluke appointed in 1672, and was the same year translated to Carstairs. He was formerly of Carmichail and afterwards of Biggar. To Lord John Fleming's upperward Regt., raised to oppose Charles I., he was chaplain. In 1650, he was one of the five ministers of the Lothian presbytery suspended as "protestors." Like many of the indulged ministers, he got into trouble. On 14th July, 1683, he was before the council, with others, on account of his "turbulent and siditious carriage;" and on the 18th of August he was directed to make satisfaction in a private manner to his superiors. In this affair, Mr. Mathew M'Kail, minister of Bothwell, was involved, and he was afterwards confined to Carluke on a sort of parole.

Peter Kid, A.M., 1672–1684.—Mr. Kid, who held the degree

of A.M. from the University of St. Andrews, was intruded into the Parish of Douglas, after a struggle of some violence in 1654. Baillie, in his letters, speaks of this matter rather bitterly:—"This motion," (the call to Mr. Kid,)—says Baillie—"they so fomented, that these few elders, with a very few of the people, were moved by them, contrare to all the congregation, to give a call to a silly young man—a mere stranger from Fyfe—one Mr. Francis (Peter) Kid, who had never been heard or seen in the bounds, &c. . . . . by all their importunity they could get none of the troops to countenance them, except twelve with the Lieut., by the power of their sword; as was avowed on all hands, on a brae side, without preaching, they admitted him minister of Dowglass." In 1657 "Mr. Kid preached at Lesmahagow, on 30th April, a day solemnly set apart to excommunicate some eight persons professing Quacker principles." He was ejected from Douglas in 1662. Along with Mr. Alexander Livingstone, formerly minister of Biggar, Mr. Kid was in 1672 appointed indulged minister of Carluke. On the 8th of October, 1684, he was summoned before the council at Glasgow (with several other indulged ministers, amongst whom Mr. John Oliphant, afterwards minister of Carluke), charged with breaking his instructions, in so far as to neglect to observe the anniversary of his Majesty's birth and restoration, for which he was fined in half the amount of his stipend, and for not reading from the pulpit the proclamation enjoining the thanksgiving appointed to be observed by Government for his Majesty's and the Duke of York's deliverance from the Ryehouse plot. On these grounds his indulgence was declared null and void, and he was discharged from executing the functions of a minister within the kingdom, and sent to prison till security was given that he would leave the country, and not return without authority. After a short time he and the others were liberated, on the condition that they would appear when called for, and not preach without the licence of the Government. This last condition Mr. Kid and another declined, and he was sent prisoner to the Bass, where he remained about a year. On the ground of advanced age and declining health, he petitioned the council to be released from imprisonment, and to be permitted to live at his own house privately. The petition was effectual, and he was by warrant, dated 21st September, 1686, liberated. From a bond, dated 28th May, 1687, by Sir Daniel Carmichael, of

Mauldslie, in favour of "Mr. Kid, minister of the Gospel, yⁿ in Waygatshaw," it is evident that Mr. Kid was out of harness; nevertheless, by appointment of the Synod of Glasgow and Ayr, 30th August following, he "is appointed to preach at Lanark on the Lord's day come eight-days." "He was a most choice godly man, much given to prayer, and a serious and affectionate preacher. So zealous was he in prayer that he sometimes forgot himself, and prayed the whole time he should have preached." Mr. Kid raised an action, in 1683, against Dame Mary Hamilton, liferentrix of Hyndshaw, and her tenants,—and against "Sir John Whyteford, of Myltoun, Dame Margaret Hamilton his relict, and John Whyteford his son and appeiring heir, and their tenants, for stipend for the years 1681, 1682, and 1683." He went to Douglas a second time in 1687, but was then very infirm. It is uncertain whether Mr. Kid lived at the Revolution; but his daughters were served heirs-portioners to his estate in 1694. Mr. Kid was buried in Carluke churchyard; and on the stone covering his grave, which the good people of past days came from distant places to visit, a long epitaph in the covenanting style was cut, and has been renewed within a few years. The following is a copy:—

A faithful, holy pastor here lies hid—
One of a thousand—Mr. Peter Kid;
Firm as a stone, but of a heart contrite,
A wrestling, praying, weeping Israelite.
A powerful preacher, far from ostentation;
A son of thunder and of consolation.
His face, his speech, and humble walk might tell
That he was in the Mount and Peniel.
He was in Patmos, and did far surpass,
In fixed steadfastness, the Rocky Bass.
His love to Christ made his life to be spent
In feeding flocks and kids beside his tent.
His frail flesh could not equal paces keep
With his most willing spirit, but fell asleep.
His soul's in heaven, where it was much before,
His flesh rests here in hopes of future glore.
Passenger! ere thou go, sigh, weep, and pray—
Help, Lord, because the godly do decay.

An indulged minister, of all men, was held in execration; and Mr. Kid's contumacy, if not dishonesty, and his consequent sufferings, evidently had assuaged the ire of the people, if his

epitaph is to be trusted. He was married to Susanna, daughter of Sir John Cheisley of Kerswell, who died at Carluke in March, 1697. In the Poll-tax list of 1695, "Susanna Cheisley, relict of umqll Mr. Peter Kid, late Mr. yr and her familie, 02·06·00," forms one of the items. In 1697, an entry among the cash transactions of the session is to this effect:—"It: for the mor-cloath to Susana Cheislie, 06·00·00."

James Chein, A.M., 1684–1689.—Mr. Chein was inducted minister of Carluke, 11th December, 1684, two months after Mr. Kid forfeited his indulgence, and continued in office till the Revolution. He was educated at King's College, Aberdeen, where he took the degree of A.M. Previous to his settlement at Carluke, Mr. Chein had been clerk to the Presbytery at Deer, and schoolmaster at Longside. In "Faithful Contendings," page 368, it is stated that at a "General meeting, which convened upon the 3rd of January, 1689, at Douglas, in the shire of Clydesdale. The which day the meeting being set, there was a paper of apology, &c., agreed unto, which they concluded should be forthwith published, intending thereby to apologise for, and shew the cause of their rising and continuing in arms, and to clear themselves of some aspersions cast upon them, particularly robbing of the curate of Carluke." This would no doubt apply to Mr. Chein, who, it is elsewhere recorded, was "robbed and outed by the rabble," which, at the revolution, was a common occurrence throughout Scotland. The good and faithful Presbyterian would not have been worthy of the name, had he not acted with violence. Praying for or doing good to enemies was not then the rule in practice, if before or since.

John Oliphant, 1689–1693.—Mr. Oliphant was minister of Stonehouse in 1662, at the general ejection, and was subsequently indulged minister of the same place. He was, along with Mr. Kid and others, involved in acts of disobedience to the orders of council, by which his indulgence was nullified.

In 1687, two years before the Revolution, "a letter was produced from the parish of Stonehouse, desiring Mr. John Oliphant would return to his parish." The date of his appointment to Carluke is inferred to be 1689. There had been a competition for Mr. Oliphant's services, as the following minute establishes:—"At Bothwell, 20th March, 1686. The United Presbytery of

Hamilton and Lanark, this day here met, considering the calls given by the town of Lanark, and parish of Carlouk, to Mr. John Oliphant, minister of the Gospel at Stonehouse, &c." Carluke was successful. He was translated to Carstairs in 1693. In that year, after settling at Carstairs, he raised an action against some of Carluke heritors for stipend for the years 1689-92. He married, first, Jean Crawford, and was, through that marriage, infeft in the annual rent of iiijm. vc. merks Scots from the lands of Kincadzow, and in a similar sum from lands in Stonehouse called Overmains. In 1694 he married, second, Jane Hamilton, sister to my Lord Hallcraig. He died at Carstairs, 3rd March, 1698.

The inventory of Mr. Oliphant's goods, geir, &c., contains some curious facts:—

Item, ane horse, pryce - - - -	xl.lib. oo·oo
Item, tuo kine, pryce of the peace overhead, xiij.lib. Inde - - - -	xxvi. oo·oo
Item, four bolls beir, with the fother pryce of the boll, with the fother ix.lib. Inde	xxxvi. oo·oo
Item the utencils and domeceils with the abulziements of the defuncts bodie estimat to ijc. and lib. - - -	ijc. & oo. oo·oo
Item of lying money - - - -	ic. & oi. oi·vi
Summa of the inventar - - - -	iiijc. & iij. oi·vi

Follows the debt auand to the dead:

Be Sir Wm. Lockhart of Carstairs, Baronet, and the other heritors of the said Parish for stipend, anno Jaj. vic. & nyntie seven, vc. & l. merks of money.

Item, thrie chalders of victuall, two pairt meill, and third pairt beir, pryce of the boll overhead, vj. lib. vsh.

Item, the Burgh of Lanark, Jaj. merks.

Item, be Sir John Hamiltone of halcraige, ane of the senators of the Colledge of Justice, ane year and thrie quarters @ rent of ijaj. merks, due be him to the exrix, to the @ rent whereof the defunct had right.

Item, the said ijaj. merks, at least any right he had to it as being the relict's portion pertaining to her before the marriage.

Item, be Laird of Lie and his tenants, ane year & ane quarters, @ rent of iiijaj. vc. merks of heritable prinll.

Item, ane year and ane quarters @ rent due be blackwood upon ane heritable securitie.

Follows the debt auand be the dead:

Wared out be the relict upon the expence of the funeralls and for drogs and medicaments the time of the defunct's sickness, iij$^{c.}$ & xxxiij.lib. vi.$^{sh.}$ viij.$^{d.}$

Item, the relict's mourning, ij$^{c.}$ merks.

Item, her mentenance & servants frae 3^{d} March to whitsy ij$^{c.}$ merks.

Item, to John Smith for tuo years fie, xxviij.$^{lib.}$

Item, vi.$^{lib.}$ foir four pair of shoes, xx.$^{sh.}$ for four pair of hose.

Item, to Janet Thomsone, servitrix for tuo years fie, xxviij.$^{lib.}$

Item, iiij.$^{lib.}$ vi.$^{sh.}$ foir four pair of bounteth shoes.

Item, to the said Sir John Hamiltone of halcraige, for ane horse, j$^{c.}$ merks.

Item, four bolls meill, xx.$^{lib.}$

Item, to the exrix conforme to contract of marriage, vj$^{c.}$ merks yearlie.

John Scott, 1694–1713.—Mr. Scott was admitted minister of Carluke, 15th June, 1694, and, to keep to the phrase of the session records, was "transported" to Glasgow early in 1713, to occupy the important position of minister of the Outer High Church. He married a daughter of Peter Kid, formerly noticed as indulged minister of Carluke. He was a highly popular preacher; his name was known far and wide, and his fame brought crowds of hearers from distant and neighbouring parishes. Not only was his church crowded to the door, but the very baŭks were loaded with people eager to hear him. To this extent his name is still kept up in the parish. Elizabeth West—one of a numerous class of itinerating devotees who, at this time, and long afterwards, moved about the country attending as many of the annual communions as possible, and for whom provision and accommodation had to be made by the ministers of the parishes so visited—speaks in her memoirs in praise of Mr. Scott, after hearing him preach at Libberton, in the Lothians. As executor dative on the estate of Daniel Carmichael—acting for Mr. Kid's

heirs, and on his own account—extreme measures were resorted to in order to secure payment of debts due by the Carmichaels of Mauldslie, proving the decayed condition of that family in 1711. Living in comparatively peaceful times, the public records say nothing of Mr. Scott; but it would appear by the records of the Kirk Session that he was a man of too much refinement to indulge in preserving the history of cases brought before that sort of inquisition which could not benefit posterity; for after 1705, no such case is noticed during the remainder of his ministry. The fact that in 1706 there was purchased "Sackcloath to be a Gown," is all but certain evidence of its use; but he does not soil his pages by stating how many or how few assumed the "gown." The following are a few particulars recorded in the session books of his time:—

"1704, Nov. 8.—Gavin Watson to be cited to compear befor the sess: for his staying away from his own house unnecesarily, and that for three nights together, drinking."

"1704.—John Steel, in Law, confessed that he was guilty of breach of Sabbath day in a scandalous way, viz., by thrashing corns, but that he did it ignorantly,—and hearing that it was the Sabbath, he flung down the flail."

"About the same time Jean Prenteise was dilated in the session as guilty of scandalous breach of the sabbath day, viz., by gathering bier."

"1707, October 15.—Thomas Parsol received from the session fourtie tuo shill scots of forraign coyn in three shill pieces, and he got thirtie three shillings for them again."

"1709.—The qlk day distribute the three pound scots received from John Prenteis for the morcloath, and a fine for making use of a private morcloath."

The following items from the accounts of Mr. Scott's time may be interesting to some:—

1695, May 25.—Samuel Forrest, for proclamatione given in to the box - -	01. 04. 00
It: collected at a marriage - - -	00. 07. 00
1696, Dec. 29.—James Harper paid into ye box his penalty for furnication - -	04. 00. 00

1700, Augt. 28.—It: given out to James Tonton, chyrurgion, for a certain cure to Jannet Gilkerson, servant to James Armstrong, in town of Carlouke - - 06. 00. 00
For the bursar money for the year 1700 - ij. 00. 00
1702.—To Wm. Paterson in Hospittlsheilds, to help to buy a beast - - - - 04. 00. 00
Dec. 18.—Collected—a stormy day - - 00. 15. 00
1703, April 13.—Lent out by order of the Session, five hundredth merks, to James Purdie & Robert Forrest in Bradwood.
1703.—Item to Jean Weer In the Gair, who had her house burnt - - - - 05. 00. 00
May 8.—It: to making a grave to Bess: Hastie - - - - - - - 00. 10. 00
1704, Augt. 6.—It: to ane for help for the cutting of a cancer - - - - 06. 00. 00
1706.—Item given for a bell string, and Jan: 9, Sackcloath to be a Gown - - 01. 13. 00
1707, Augt. 6.—Item for the use of a Bridge on the Water of Dee - - - - 07. 06. 00
1708, July 5.—It: to Johannes Constantinus, a Campushian* frier - - - - 00. 10. 00
It: to Theodig Deumphra - - - 02. 00. 00
It: to a Dumb and Deaf man who is said to be a minister's son - - - - 01. 15. 00
1713.—Expended by some of the Elders about the time of Mr. Scott's tranportation - - - - - - - - 12. 00. 00

The following documents are worthy of preservation. The time is that of the vacancy after Mr. Scott's removal to Glasgow:—"Carlouck, April 6, 1713.—The qlk day the Laird of Lee, in name of the Paroch, entered into ane agreement with David Fleming, Taxman of the Gleib of Carlouck, towards provyding and intertaining any ministers or probationers that should hapen to preach at the Church of Carlouck, either by order from the presbitry, or particular Invitation from the Heritors of the said

* Capuchin.

Paroch. That is to say, the said David oblidges himself to furnish every such preacher with man and horse, att the rates following, viz., from friday to munday four pound scots money, and from saturday to munday att the rate of three pound scots money and so on, proportionaly, during his abode in Carlouck, the said entertainment being always understood to be sufficient every way for his rank and degree; the said David further oblidges himself to furnish the said minister or probationer with a sufficient horse to conduct him hither, and carry him back, att the rate of three pence per mile; and further oblidges himself to entertain any preacher who shall not happen to stay att the manse, if he goes thither betwixt sermons, for six shillings scots money; and further oblidges himself, if upon the place, to give suitable and dew attendance upon the minister."

"ANE ACCOMPT," &c., *under date 14 Nov., 1714.*

	Lib.	sh:	p.
Imp: David ffleming receaved for maintance of ministers who preached during the Vacancy att Carlouck and for his part of the ordination dinner - -	100.	10.	00.
It: Archibold Forrest for 2 bolls malt to the dinner - - - - - -	010.	13.	04.
It: by particular accompt of things furnished by John Whiteford for the ordination dinner - - - - -	018.	16.	00.
It: to Robert Allan, Lee's man, for dressing the dinner - - - - - -	001.	10.	00.

James Dick, 1713–1730.—Mr. Dick, son of Mr. Richard Dick, writer, Lanark, and factor to the Laird of Lee, was ordained minister of Carluke, 23rd December, 1730. Mr. Vere Irving, in his "Upper Ward of Lanarkshire," records that Mr. Dick was appointed Professor of Ecclesiastical History in the University of Glasgow in 1720. A commission in favour of Mr. Dick was issued in March, 1720, to the chair founded by George I. in 1716; but it appears that several professors objected to the appointment on various grounds—one being that some of Mr. Dick's "kin by marriage" voted as professors. Ultimately, the Assembly refused Mr. Dick's translation.

About the year 1721, a succession of misfortunes befel the minister, the kirk, and the heritors, which, it was said, lessened his zeal and clouded his interest in the parish. The manse was broken into and plundered—"the box," amongst other things, being carried away. "The box" contained the funds and vouchers of the Session, and was secured in such a way that two persons must be present at the effectual and honest opening and closing—there being two separate keys and key-holders. This was a common, although a clumsy, method of security. "The box" was all the cash-book the Session had—the balance after every cash transaction being in the box, the contents of which was occasionally reckoned, to find how the fund stood! Shortly after the theft the manse was burned to the ground, and in the catastrophe, not to speak of the minister's loss, the communion tablecloths were destroyed and the tokens melted. Everything, however, had not been destroyed. The Session records note that "The two communion cups, which were reposited in the Kirkton house at the Burning of the manse, was again delivered by John Gardener, febry 21, 1723, and was, said day, delivered back again to the said John Gardiner's custidy untill Mr. Dick's repairing to the Manse." On the 9th of May, 1722, £1,000 Scots, or £83 : 6s. 8d., was granted for rebuilding the manse.

In the "Life and Devout Exercises of Marion Prentice"—another of those religious itinerants already alluded to—honourable mention is made of Mr. Dick.

Ecclesiastical rigour reigned during Mr. Dick's ministry in Carluke. The offences in number and complexion seemed overwhelming. The furnicator's dreadful oath was once resorted to, twice the greater excommunication was pronounced, and the garment of sackcloth was in constant use. Few now can be aware of the nature and consequences of excommunication as then understood, or of the character of the oath above alluded to. The form of each is given as a curiosity:—"1725, March 21. The minister, by appointment of the Presbytery, preached from Matth: 18 ch: 17 and 18 verses, and did excommunicate, and deliver over to Satan, for the distruction of the flesh, that the spirit may be saved in the day of the Lord, Robert Paterson in Belstan." Here is the oath: "I, A. B., being accused to have committed fornication, and to have carnal dealing with C. D., doo swear and protest

befor the great God and Jesus Christ, who will be my judge in the great day of judgment, and before his angels, and all these witnesses now present, That I never had carnal dealing, nor committed, at any time, fornication with her, Wishing that all the curses of the law of God and woes of the gospel fall upon me, that I never thrive in this world, and that my conscience henceforth may never give me rest, but torment me as it did Cain and Judas; and that I never have hope of mercy at God's hand, but may die in desperation, and in the great day be cast into Hell, if this oath I have sworn be not true fro' my heart."

The order and degrees of punishment in the church at this time, when anything was required beyond an admonition, was—for the

1st offence—Three days' public appearance.
2nd offence—Six days' ,,
3rd offence—Twenty days' ,,

In one recorded case a man had to appear in the church in sackcloth at intervals during one year, in order to satisfy the Kirk and gain absolution! All this severity, as might have been anticipated, did little in uprooting the evils which were so carefully investigated and surely exposed. Mr. Dick was translated to Glasgow in 1730, and ordained minister of the congregation which assembled in the meeting house "built by the citizens upon King James vij. his toleration, anno 1685, for the behoove of the presbyterian perswasion." He married Elizabeth Stirling, five years after his induction at Carluke, and had two sons, both ministers of the Church—the one, Dr. Robert Dick, of Edinburgh, who figured in the "Douglas Tragedy" rumpas in 1757, with the Carlyle party—Robertson, Blair, Home, &c.; and who previously was the presentee of the Laird of Lee, and some years minister of Lanark, during the litigated case between Lockhart and the Crown, hereafter particulary adverted to; the other, James, was one of the ministers in the presbytery of Ayr.

The following extracts, from the disbursements of the Kirk Session of Mr. Dick's time, present a sort of epitome of transactions, in themselves curious:

1713, Dec. 23.—Distribut at said ordination
to the poor, - - - - - 08. 13. 00
Item, what meat and drink remained, -

1716, June 3.—Item to Allan Brownlie to help to buy a horse, - - - - - 06. 00. 00
Augt. 12.—Item to an Extraordinary obt. of charitie, - - - - - - - - 00. 10. 00
1718, March 30.—Item, the Collection given for Pensilvania, - - - - - - 24. 00. 00
July 16.—Item to James Gilkerson, weaklie and sick, as a help to go to the phsican for a cure, - - - - - - - 02. 00. 00
1719, Augt. 2.—Item to John Weer, who had his legg cut off, - - - - - 10. 11. 00
Nov. 2.—Item to Walter Pait, in Cartland, dying of cancer, - - - - - - 02. 00. 00
1720, April 3.—Item, some poor persons in the Paroch of Lanark who had suffered great loss by fire, - - - - - 09. 11. 00
June 19.—Item for a sand glass, - - 00. 10. 00
1721, Jany. 13.—Item to John Prenties, a poor carrier in the paroch who was broken, in order to enable him to trade for the relief and support of his poor family, - - - - - - - - 18. 00. 00
May 7.—Item to the building of a new Kirk in the West end of Livingston paroch, - - - - - - - - 27. 00. 00
1721, Sep. 3.—Givn to ane Episcopal minister, 01. 16. 00
Givn to another Episcopal minister, - 00. 18. 00
1722, Feb. 15.—Item for the building of a Bridge in the Parosh of Lesmahagow, - 03. 00. 00
Item to one Mr. Darrock, who was once a minister—left his charge being sickly, 00. 06. 00
April 15.—Item for the suffering ffrench Protestants in the Collony of Saxony, - 15. 00. 00
Oct. 7.—Rebuilding of a Bridge in Evandale, - - - - - - - - - 10. 06. 00
1723, April 7.—Item to the son of the E. of Morton, who had sustained a great loss att sea, attested by famous Witnesses, - 00. 12. 00

1724, April 26.—Item to buy Purdivan's Book for the use of the Session, - -	01. 16. 00
1725, March 28.—Item to the Scots Congregation in New York, - - -	12. 12. 00
May 2.—Item to John Hodgin 1st after L., put in execution anent the poor, -	00. 08. 00
Augt. 3.—Item to Margrat ffairie, a maid having a Running disease in her body, to help to pay her Expences at the physick Wells, - - - - -	03. 00. 00
1726, May 4.—Item to Jannet Weer, to help to buy a Cow, - - - - -	03. 00. 00
1728, Nov. 28.—Item for the Harbour of Bamff, - - - - - -	04. 00. 00
1729, Augt. 22.—Item to Grissel ffishers children, for their maintenance at Moffot-Well, - - - - -	02. 02. 00
Item for the Harbour of St. Andrews, -	04. 00. 00

Andrew Orr, A.M., 1722–1762.—Mr. Orr was the son of John Orr, minister of Lanark. He was educated at the University of Glasgow, where in 1721 he took the degree of A.M. He was presented to the church of Carluke by Lockhart of Lee, after Mr. Dick's translation to Glasgow in 1730. In the spirit of the times, contention arose; and after appeals from Session to Presbytery, Presbytery to Synod, Synod to Assembly, Mr. Orr was inducted into office, 27th April, 1732. In a printed statement presented to the Associate Presbytery of Seceders from members of the Established Church of Carluke, it is stated that of nine elders, five withdrew from the Session. Disappointed and beaten, large numbers withdrew from the church; and it required many years of Mr. Orr's useful and peaceful labours to allay the strife. He was evidently a prudent and judicious man, as may be drawn from a few anecdotes handed down in the parish from father to son. He was certainly a strict disciplinarian, as the Session records testify; and the proceedings of his time have quite a legal tone, the enquiries being conducted under written evidence at great length.

After Mr. Orr was settled in the parish, a small proprietor, sour as religious rancour could make him, had determined to humble the minister by "lifting his certificate," in order that he might get his child baptized at Daviesdykes by Ralph Erskine, who made stated visits to that outlandish gathering-place. The demand was rudely made. "Certainly, Mr. Gray, certainly," said the minister, with blandness and ease. "Be seated till I go to my room to write the line." Meanwhile were placed on the table bread, cheese, and ale. Anon, the minister re-appeared, line in hand—invited the visitor to partake, and after grace the viands were dispensed with homely kindness, ending by the minister handing the required document. The nascent dissenter hankered—hankered! "Na" —remorse and pride mingling, hindered free expression—"Na, I'll no tack it—yet." An uneasy silence followed, but the minister made no advances upon the softened man. "I'm no sure if I'm richt," added he; "Effy's against it, and ye'er so considerate and kind. Od," his head raised and his frame somewhat rigid, "Od, I'll no gang a stap to Daviesdykes." Principle, so called, is often no deeper seated—a bottle of ale, a kind word, or the want of them, is all the difference!

Mr. Orr was generous and forbearing; he was modest, simple, and retiring. He studiously spared the pockets of the heritors in every way, and was even over-lenient in asking payment of stipend which was his due. His own wants were few, but he readily gave at charity's call. He was what wealth, power, or position could not confer—contented. This is the secret spring to a happy life. It is said of him that he asked nothing from, and caused no expense during a thirty years' incumbency to the Heritors of the Parish. How different the cloth of our own day!

M. Orr was loyal and true. He got up and trained a band of fencibles, in the emergency consequent on the landing of Prince Charles Steuart in 1745. Performing the services of Sabbath as usual, but judiciously mingling work with prayer, he drilled his fencibles after the secred duties of the day were over. Convenience was studied, for the implements of war were piled in the "Queer," and the north side of the church-yard was the drill-ground. But, at heart, the minister was no man of war. A band of forlorn stragglers of the Rebel army, on the retreat northward, came to Carluke, who took food and horses on the usual easy terms; but, before

departing, paid a presumed hostile visit to the Manse to browbeat the Captain of Fencibles, who, wisely enough, was not at home. Mrs. Lockhart of Kirkton, widow of Captain Walter Lockhart, was honoured with a call of the fugitives, with the single and all but laudable aim of helping themselves to what they could lay hands on, suitable to their wants, which were many and increasing daily. The Session records of this period bear special reference to the state of feeling in the Lowlands of Scotland, as expressed through an ecclesiastical channel:—"11 Sep., 1745.—This day was observed as a fast day, by the appointment of the Presby, on account of the present troubles." The minute of Session above quoted was written about a month after the Prince had raised his standard at Glenfinnon. He had descended upon the lowlands, and general alarm prevailed. The day the fast was held was that on which the Prince marched from Perth towards Edinburgh. "1745, Decr. 18.—This day was observed as a general fast, by authority, on account of the war and present Rebellion." "1746, June 26.—This day was observed as a general thanksgiving, appointed by the General Assembly, on account of the entire defeat of the Rebells at Culloden on April 16 last."

Mr. Orr figured at a contested presentation on the death of his father in 1748. Lockhart of Lee nominated a presentee for Lanark church, and sometime after the Crown presented another. Popular feeling arose to a high pitch. Mr. Robert Dick, afterwards of Edinburgh, son of Mr. James Dick, formerly minister of Carluke, was nominated by Lee, and affirmed by the Presbytery and Assembly; and it was resolved that Mr. Dick's settlement should be proceeded with. Mr. Hunter, of Pettinain, was appointed to some duty connected with the case; but failing to appear, and Lee, determined not to be frustrated, despatched a messenger to Carluke for Mr. Orr, who obeyed the call, and performed the work. The time for laying on of hands came. A tumult arose—the Riot Act was read—but the ministers were forced to leave the town. Mr. Dick was ultimately inducted at Glasgow as minister of Lanark, on the 4th of October, 1750. In due course, after favourable decisions in the Ecclesiastical Courts, the question was carried to the Court of Session, when Lee's presentation was pronounced null—the patronage being in the Crown—on the ground that the charter to Lockhart, dated 8th August,

1647, had been granted while the King was under coercion. The patronage of Carluke is held on the same tenor, but has never been formally questioned.

Mr. Orr's death must have been somewhat sudden. It is noticed in the session records: "May 23, No sermon on account of Mr. Orr's bad state of health." Nine days after, his death is mentioned in these records.

The first time the word "reverend" is applied to a minister in the Session Records of Carluke, is in the memorandum recording Mr. Orr's death, 2nd June, 1762.

The proceedings of the Kirk Session during Mr. Orr's incumbency continued to present a very low tone of morals among the people. Sabbath after Sabbath defaulters appeared, charged with, or voluntarily confessing sin, universally now of one type, the trials and purging processes being enough to constitute a business of itself. No denial of a charge was received; and it was the rarest occurrence for a defender to clear himself of guilt, unless by proof of innocence, or by swearing an oath in which horrors are called up to shock or alarm the superstitious in a very questionable shape. What was at one time thought necessary and right, became modified in accordance with the growth of intelligence. No record of the use of sackloth appears in Mr. Orr's time—a relaxation, and a movement in the right direction, leaving a harsh enough remainder!

A few items from the disbursements of the Kirk Session during the incumbency of Mr. Orr, presenting a combined philanthrophy and charity, are given below:—

1733, Dec. 9.—Sir Wm. Gordon, of Inver-Gordon, presented the church with a new mortcloth.		
1734, April 18.—It: the collection for the people in the Presbytery of Irving who suffered losse by a shower of hail,	-	13. 00. 00
Oct. 11.—The said day given to Wm. Story, the collection for his behove by reason of his losse by fire,	- - -	11. 10. 00
1739.—It: sold the sum of 33 £ 8 sh. of bad halfpenniys and doits for 13 £ 15 sh: inde lost to the poor,	- - - -	19. 13. 00

It: to Henry Alexander, in the Parish of Carnwath, who had his house burnt and his child hurt with a horse, and is in the Chirurgoons hands, - - - - 01. 10. 00

1740, Feb. 24.—Received from Mr. Lockhart of Lee, two guinees to be given to the poor on account of the Long Storm.

Sold eight pound of bad copper for three pound eighteen shillings scots, inde lost to the session, 4. 2. 0.

1741, March 12.—The Session, considering the great necessity of the poor, after advising with a meeting of the Heritors, agreed to make an extraordinar collection through the Parish, which was accordingly done, and amounted to 91 lib. 5 sh: scots.

1742, July 26.—To Wm. Hasty for mending John Lock's leg, - - - - - 00. 18. 00

Sold to George Anderson 21 pound 10 shilling scots of bad copper for 5 pound 4 shilling, by which was lost 16 pound 6 shilling.

Mr. Weir of Waygateshaw having given five guineas to the minister to be distributed to the poor on occasion of the death of his wife, the lady Waygateshaw—1 June, 1740.

1747, July 14.—To John Weir going to the Wells, 03. 08.

1749, Dec. 10.—The Session gave out this and the former days collection to the sufferers by fire in the Gorbals of Glasgow.

1750, March 18.—Sold of bad copper £16. 4. 8 scots, weighing 8½ L., which at 10d. per pound weight comes to 4 lb. 5 sh:, by which was lost 11. 19. 4.

May 28.—The said day distribute to the poor as follows—five pounds stg. which Mr. Lockhart of Lee gave to the poor of the Parish on occasion of the death of his Lady.

1754, May 5.—There was collected from house to house nine pounds fifteen shillings scots, for Jean Muirhead to pay the Doctor for mending her leg bit by an adder.

Sep. 16.—To John M'Kay, who had suffered by the Rebels, 12 sh:

Dec. 15.—This day a collection was made for a college in New Jersey, which came to 13 lb. 10 sh: scots.

James Scott, D.D., 1763–1812.—Doctor Scott was a native of Cadder, where his father was a farmer and cattle-dealer. Engaged for a time in agricultural pursuits, in early manhood he began those studies which were to qualify him for the Church. Being a favourite pupil of Dr. Leechman, no sooner had he passed his examinations than he was recommended to, and chosen by, Mr. Hamilton of Douglas as assistant. Shortly afterwards (1761), he was presented to the conjoined Parishes of Libberton and Quathquan; and on the 13th of May, 1763, was ordained Minister of Carluke, where, according to the memorial stone in the churchyard—"He was pastor of the Parish of Carluke nearly 50 years, and was much and justly esteemed by his Parishioners, with whom he lived in the greatest harmony during the whole of that period." The degree of D.D. was conferred on him by the University of Glasgow, in April, 1797. He died on Sunday the 4th of October, 1812, immediately after reaching the Manse from the church, at the age of 78. His wife Janet, second daughter of Mr. Hamilton of Douglas, died in 1791. He had a large family—Archibald, Minister of Pettinain—William, Receiver General of his Majesty's revenues in the Isle of Man—Douglas, a sailor, who died young—and Robert, Surgeon of Artillery—and three daughters, Christian, Rebecca, and Janet—the last being the wife of James Watson, Merchant, Glasgow, who died 27th July, 1789.

Dr. Scott was a man of ability, and of strong common sense. He was accessible to all, and a ready and skilful adviser in most matters. His first reform is thus recorded: on the 5th of Feb. 1765, in auditing the books of the treasurer of the Kirk Session a balance of £224 appeared. The following note was made. "The above sum of £224 lb. 00 sh. scots, being reduced to sterling money, is £18 : 13 : 4. The Session agreed that both charge and discharge, after this date, be set down in sterling money."

The views he entertained as a Christian teacher had become—with the growth of dissent, and the inlet to the Church of young fresh blood, trained under new instructors—a source of trouble and

vexation. A polemical bud was ingrafted on the parish, which grew and flourished. He maintained, but did not fight for his opinions. He corresponded with Drs. Priestley and M'Gill, but took no open position in the controversies of his time. His views are portrayed in numerous marginal notes on volumes, originally belonging to his library, written with pith and clearness. He carried this practice so far as to write on the books of others intrusted to him. An example of this kind of liberty caused him annoyance. He made some observations under "Mistakes in this Commentary," written on a fly-leaf of Brown's Exposition of the Romans, which shocked the religious feelings of the owner of the volume, and evoked a printed reply, under the title of "Mistakes of a Clergyman corrected by a Weaver—1770." The Weaver was Robert Lawrie—a non-hearer—a devout man, and one looked to as a useful adviser in every matter within the range of ordinary country affairs, but particularly on religious subjects. He died at Park of Mauldslie, 1st July, 1800, aged 85 years. As another opportunity may not occur to record Robert's epitaph, written in the Cameronian style, at so recent a date, and therefore a curiosity in its way, it may be done in this place. It is copied from a stone in Dalserf Church-yard.

"Robert Lawrie's body lies here,
Who witness for the truth did bear,—
For Scotland's Covenanted cause,
Of Reformation and Scripture laws,
Most zealously he did contend,
Until his days came to an end.
A faithful witness 'gainst all those
Whose practice precious truth oppose;
Christ's word of patience he did keep
While he did live: now he doth sleep
In Jesus Christ, who shall him raise,
To sing the glory of his praise."

"The Mistakes of a Clergyman" created some sensation in the Parish, but remained unnoticed by the assailed. Robert must have been a willing controversialist. In 1774, or four years after the publication of "Mistakes," he published "The Disingenuity or Ignorance of a Clergyman detected by a Weaver, from the accusations and aspersions thrown upon his memory, by Mr. John M'Millan, in an appendix tacked to the tail of a Pamphlet lately

published by Mr. John Thorburn." This was a defence of his friend William Wilson, teacher in Park, a celebrated non-hearer. In 1801, there was published by T. Calderwood, a few pages bearing the title, "Soliloquium, or personal covenanting with the Lord, by Robert Lawrie, who lived in Park of Mauldslie," dated at "White Craig" in 1735, where he takes the rocks, and all about him, witnesses to his vows. This pamphlet contains an acrostic on his name, and an elegy upon his death. Another posthumous production by Robert Lawrie, under the title, "A Remembrancer, shewing that the state of the Testimony of the suffering Remnant in the time of the persecution, and since the Revolution, to be the same as maintained by the suffering remnant or true non-hearers, &c., 1807."

The margins of "Veysie on the Atonement" are literally blackened by observations and references. In his first sermon it is stated—"It is easy to perceive that they who thus deny the Priestly Office of our Redeemer, do in effect deny the whole scheme of Redemption as held by our Church, or rather by the Universal Church of Christ. In modern times this denial constitutes a distinguishing article in the creed of an heretical sect called after the name of its founder, the Socinian." The doctor writes on the margin—"They deny not the Priestly Office of Christ, but only His satisfaction; and so does Mr. Veysie, page 17."

In the same sermon Veysie says—"For as there is one God, so there is one Mediator between God and man. And it was to appear in this character for the salvation of a sinful world, that the divine Word, the second person of the ever-blessed Trinity, divested himself of that glory which he had with the Father before the foundation of the world." Here Dr. Scott writes on the margin—"This shows Mr. V. is an Arian."

"Shuffling" and other laconic forms of criticism, here and there occur; and towards the end of the volume, where the author becomes more eloquent than argumentative, Veysie writes—"Should any man still be unsatisfied, and ask the reason of these things? Should he enquire why the shedding of blood was required for the remission of sins? why a simple declaration of God's will to receive sinners upon repentance would not be sufficient without atonement? I am free to confess my ignorance; and hesitate not to say, I cannot tell." "But," writes Dr. Scott on the

margin, "St. Paul tells, 2 Cor. v. 14." Belsham's review of Wilberforce's Treatise on the prevailing Religious System of Professed Christians is written upon in a similar manner. This author, in opening up the discussion in one section, writes—"The Scriptures contain a faithful and credible account of the Christian doctrine, which is the true Word of God; but they are not themselves the Word of God, nor do they ever assume that title; and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration,"—to which Dr. Scott adds on the margin—"Every word dictated by God—even in our English translation!" Dr. Jamison's Exposition of the Pentateuch has also marginal writings, and, indeed, most works of the class above noticed which belonged to, or had passed through the doctor's hands, are written upon. His copy of the Confession of Faith is particularly notable. The Shorter Catechism is re-arranged, modified, and altered; the omnipotency of God alone is maintained—Satan, original sin, and election, are ignored. Amongst other questions, the 89th is left out, thereby implying that reading and preaching of the Word is not effectual in the manner there claimed.

About the time of "the Lord George Gordon riots," Protestants were roused to the pitch of madness. The resolutions passed by the heritors and heads of families, in the parish of Carluke, said to have been drawn up by Dr. Scott, might, according to tradition, vie with the most maledictory philippics ever penned by the most frenzied agitator of any period. The anti-catholic feeling of that day forced the Roman Catholics to memorialize Parliament for protection to life and property. These resolutions have not been preserved, but the following item in the accounts of the Session no doubt relates to the document referred to: "21st Feb., 1779—Paid by Mr. Scott, to Peter Tait, in Glasgow, for the resolutions of this Parish in the *Glasgow Journal*, 9/6."

So late as four years before Dr. Scott's death, Sir James Steuart, of Coltness, published an edition of "Coul's Ghost," with annotations by his aunt, in obedience to testamentary instructions. The doctor's copy of Coul has a pencilling on the fly-leaf as follows:—

"Reveries of a Weak-minded minr. and Religious Lady—Both remarkable for visions and conversing with Ghosts, spirits, & their

deceased Friends.—Large doses of laudanum often produce such effects on visionary people.

"Swedenburg was a very remarkable visionary, as appears from his works.

"Ogilvie (the author of the Ghost story) makes one of his visions terminate in a malicious story—& that seems to be the aim of the whole."

In the History of Cambusnethan Parish, by the Rev. Peter Brown, "Coul's Ghost" is spoken of as a "ballad," having reference to a compact between Sir James Stewart, of Coltness, and Mr. Trotter, his cousin, of the spiritualistic order. "Coul's Ghost" was published in 1750, and was long a popular chap book. Sir James, from 1745 till 1763, was in exile as a Jacobite, and the story of him and his relation could not date earlier than the year of his return to his native country—a story not linked to any ballad ever seen by the outer world. Dr. Scott's impression was believed to be the correct one, as there had been some difference about money matters between the relations by marriage, Mr. Ogilvie, the minister of Innerwick, and Mr. Maxwell, of Coul—when no Ghost. But another version was in circulation: Mr. Ogilvie, in a Quixotic spirit, put on his strength to overturn man's belief in the dead appearing and capering on earth—hence the story.

Towards the end of 1792, Dr. Scott furnished the account of the Parish for Sir John Sinclair's Statistical Work. This is a lucid statement of matters connected with the parish, shewing the writer to be a shrewd observer—but it bears evidence of little research of a historical kind.

In the presbytery, where Dr. Scott was dreaded as well as respected, occasional references and allusions were made to the doctor's principles and teaching. A spirited, but untried young minister was inducted into that body, who ventured to assail the views of the minister of Carluke, when, after a sharp handling, the doctor concluded by remarking "that babes and sucklings might teach—but verily, the youth who has found his way into the Presbytery has brought with him little promise."

On one occasion a student was under examination by Mr. Meek of Carnwath, then Moderator of Presbytery. The young man stood silent and under difficulty, when the question, "How is faith the

gift of God?" was propounded. Dr. Scott, always ready to help those in need, immediately exclaimed, "Break down the question, Mr. Meek, and let the young gentleman know what you would be at." "Break down the question yourself," gruffly answered the moderator. Questions were put, and readily answered; but the moderator was not satisfied, and gave vent to his feelings by saying, "You may as well say that that snuff mill's the gift of God," holding up a snuff-box. "And so it is, sir, and all that is in it," replied Dr. Scott, in his short, quick manner.

In the pulpit he was lucid and rational, touching knotty points with caution. The phenomena and incidents of the day could not be passed unnoticed if he thought he could make them yield useful lessons, either in uprooting error or in gratifying his people. Many anecdotes are still current in the parish which evince a well-ordered mind, apart from strict duty.

On the occasion of an eclipse of the sun, he paused in his discourse, saying, "It is within a minute of the time when an eclipse of the sun begins, and I consider it right to give you the opportunity of witnessing the interesting phenomenon"—adding, "To many among you the nature of an eclipse is well understood; but I may be permitted just to observe that there is nothing mysterious or ominous about it. In the course of nature, placed as we are, with the moon between us and the sun, the result is a necessity, such as man can foresee and predict."

A good harvest had come about, but the fruits were not secured —the weather had been most unpropitious. Two Sabbaths of suitable weather had passed, and on the third, the day being fine and promising, the doctor engaged shortly in praise and prayer, but in place of entering upon his other duties, said, in the most encouraging manner—"This day, like the past two Sabbaths, offers an opportunity to secure the cut grain, the in-getting of which the weather has prevented of late. I shall dismiss the congregation, in order that those who do not think it a sin may, with the help of friends, and neighbours, and wellwishers, secure what has been providentially ripened for the use of man and beast." The implied command was wisely responded to.

But the good man would sometimes fail to be gentle, or rather, he oftener failed than otherwise under temptation. The precentor in Dr. Scott's day was the parochial teacher, who, although of

moderate skill and power, led the church well; but he often readily accepted the help of musical aspirants. Robert Lowrie came, at last, to fill the office from love of the work, although fitted for the duty imperfectly. He essayed one day, at the morning service, to try "Devises," which was new to the congregation. Robert found it difficult—the congregation could not, or did not join—and the minister lost his temper, as the saying is. He stood up and tried to be calm, looking calm enough—tapped Robert on the head, saying, "Stop, Robert, stop! Raise a tune in which the congregation can join." This was said like a good Christian; but he added bitingly, "You can sing 'Maggy Lawder' at home, if you like."

A pelting rain came on one Sunday whilst the minister was well advanced in the forenoon discourse. There were holes in the panes of the sky-light window over the pulpit of the old church. The Bible and manuscript sermon got more and more wet, and the minister's wig was so far saturated, when a pause came. He turned up his face enquiringly, and might have retained his peaceful condition had not a splash turned the balance of the will awkwardly. Quickly he turned towards Robert Brown, the bellman, and in a peremptory manner said, "Robert, go out and get a ladder and a bottle of straw"—the voice becoming somewhat sharp—"and stuff up these holes"—the voice becoming still more fierce—"If the Heritors won't do their duty, we'll shame them to it." Robert departed, but soon re-appeared in the church, armed, and full of importance. The operations were proceeded with, but the incongruous manipulation seemed to annoy and irritate the minister more than the occasion of it—the feeling getting vent in an unreasonabie expression directed to the willing, consequential, and faithful bellman. "Are you going to fussle-fussle there all day, Robert Brown?"

At the time of which we are speaking, the nation was roused with fear and indignation. Invasion was imminent. Taxation could not be further ventured upon, and funds were needed, when a device was tried which succeeded in securing a large sum to aid the country. A "Free Gift" scheme was set on foot. In Carluke parish, the Earl of Hyndford took charge of the movement. At that time—1798—intimations were made from the pulpit. The notice of the voluntary contribuion for the defence of the country

was made in the usual way; but the minister, seizing the opportunity, keenly entered upon our critical position with France. Bounaparte had a flotilla on the coast of France, ready to receive his army, and at once land in Britain! Having made his congregation acquainted with the state of matters, and while a thrill of awe was impressed on every countenance, the minister turned to one of the windows, and in an agitated tone proclaimed, "The wind is from the south at the present moment, and God knows, the enemy may be on our shores!" The people went home in fear and trembling —the subscription list was circulated next morning—and £330 was contributed to the fund by a population of 1730, or 340 families.

Not once, but often, Dr. Scott would enter his pulpit, as on the occasion about to be narrated, with a beaming countenance, and at once announce—"I see from the papers this morning, and I cannot begin the services of the day till you know, that our navy has gained another glorious victory over France and Spain combined, at Trafalgar"—a hum of hearty, meant for silent satisfaction, heaving each breast, as if by one great sigh.

Such scenes could not be enacted (so changed are the manners of men in 70 years) from the pulpit in modern times. To multiply anecdotes may seem uncalled for; but some hold that there is no better method of portraying character. With this in view, a few more may therefore be added.

From the Presbytery and pulpit, a glance may be taken of the Kirk Session—a court greatly curtailed of its early jurisdiction and power, but still a moral engine for pounding the trangressor in a special line of sin. A defaulter attended the summons of the Kirk Session to answer to a charge brought against him by a servant lass. The woman had claims on the man by virtue of "marriage lines," as the document was called. The court, in our days, would scarcely have been held competent for such an enquiry; but it proceeded. The written promise was produced, and the defaulter desired to have a sight of the paper, which he instantly thrust into his mouth and tried to destroy. Dr. Scott, ever ready, seized the fellow—one of the hardy Henshilwoods—by the throat, and forced him to disgorge the rather dry mouthful. The minister, panting and writhing, but trying to look calm and collected, said, "Mr. Kay,——hand the fellow——over to the law at once.——He's not honest,——and is far from safe."

An offender against morals was before the Session—a man ripe in years, of much repute at death-beds, and in exercises with the sick, &c., &c. The case had repulsive features, and Dr. Scott could scarcely trust himself with the enquiry; but, contrary to expectation, the culprit confessed his guilt, and ran on into a long harangue in justification, that "God must just have left me to myself, and permitted the sin, to shew that my standing was not in my own hand; and I have greatly deceived Himself." Here the minister, almost choking with rage, interrupted the pleader—"That may be, sir; but I must tell you, you did not deceive me. I always thought you an old hypocrite; but your sanctimonious saddling of the Deity with your abominations is worse than the sin itself. Suspend the old wretch."

The churchyard was getting into confusion, and steps were being taken to amend matters. A great many people were assembled to aid the enquiry. "Lairs," a family burying-place, was come to, which there was difficulty about, when some one suggested that it might belong to Johnny Tooty. John Cooper—the lairs-holder's proper name—was in the churchyard, but at some distance, and was hailed. Being gutty, and not over acute, he came stotting over the graves grotesquely, and was just within speaking distance when the minister demanded, in a short cutting way as if offended, "Come away. Are these lairs yours, John?" "Deed, ay, sir." "Then why don't you use them?" "Yeiz! hoo yeiz! Od, sir, wad ye hae me to bury my folk afore they're deed?" This is the only instance, amongst hundred of anecdotes, where the Doctor missed his hit—and Johnny was no adept.

Dr. Scott, following other parishes, but early enough for his own, announced that he thought of giving up "reading the line,"—reading line by line while singing psalms—a system introduced when few could read, and consequently then necessary. He did not incautiously issue the edict, but spoke of a trial, and solicited any opposed to the new method of conducting the psalmody to call for him, and speak over the matter in private. Only one called, and the colloquy was short. "I know your errand, Thomas," said the minister, "and I am prepared for you. You have long neglected to learn to read, and I think it wrong on my part to encourage you and others longer to neglect this duty." The worst was over, for few even then liked to confess inability to read, and

Thomas's case was soon known widely. Well, the system was introduced, but not without grumbling and discontent. Some threatened to go over to the Seceders, where reading the line would continue till the end of time; others, whilst ire supported them, went to worship nowhere. The saut-cadger of the district, a garrulous little man, did not all at once agree to the change. In his vocation the cadger traversed all the neighbouring parishes disposing of his salt, and in turn reached Douglas. Welcome was he, as usual, at the manse, to detail all the news about Carluke,—"How were they at the manse?" and so on. "Ou," said the cadger, "a' weel enouch ae wey; but your guid-son has put us a' gayley aboot the noo." "How comes that?" "'Deed, mem, it's a' aboot no reading the line, and naebody kens what-for-no." "Surely there need be no difficulty in that." "Mair dif-fique-ul-ty than ye ken o', maybe. Sauners Smylye, they say, says he's yabal to pruive that it's contrar to the Confeshon, and of coorse against the Scriptures. But, mem, that's no my diffiquelty: Twa-three Sabbath days afore the last— for I hinna been in the kirk sinsyne—I tried my best, and did my best, and after a', when the precentor wuz dune, I had twa lines and three words to sing—and mony a yane was far farer a-hin than me; so ye can judge for yoursel' whatna way that wuz o' praisen oor Makkur."

Dr. Scott was officiating at a bridal in his parish, where there was a goodly company—had partaken of the good cheer, and waited till the young folks were fairly warmed in the dance. A dissenting body had sprung up in the parish, which he tried to think was beneath him ever to notice when he could help it, yet never seemed to feel at all keenly when the Dissenters were alluded to. One of the chief leaders of this body, whom the world would be apt to call self-righteous, was at the bridal, and felt it to be his duty to call upon the minister for his reasons for sanctioning by his presence so sinful an enjoyment. "Weel, minister, what think you o' this dancing?" "Why, John, I think it an excellent exercise for young people, and, I dare say, so do you." "Ah, sir, I'm no sure about it. I see nae authority for't in the Scriptures." "Umph —indeed, John. 'There's a time to dance'—and you cannot forget David?" "Ah, sir, Dauvid—gif they were to dance as Dauvid did, it would be a different thing a-the-gether." "Hoot, O fie—hoot, O fie, John. Would you have the young folk strip to the sark?"

Dr. Scott's courtship was peculiar. After going to Libberton he wanted a wife, and, naturally enough, thought of the daughters of the manse at Douglas. He accordingly went there to settle matters at once with Miss Jean. Jean declined, and left the room in confusion; but as the young minister sat, ill at ease, in came a sprightly dame—the younger sister of Jean—who approached the disappointed man with a fascinating air, saying—"If Jeanie winna hae ye, what ails you at me, Mr. Scott?" All was arranged in a minute. He was married 4th November, 1762.

Dr. Scott was a tall, well-proportioned man, with an open and manly countenance and fair complexion. His mien was stately and dignified—his address mild and homely. Any child might speak to him, and secure his attention in gentleness. His mental qualities must have exceeded the common order; and everything he uttered was clear, rational, and impressive. Naturally irritable, his energetic acts and sayings, being more easily comprehended, are better preserved than the leading and guiding traits of his mind, which, probably, only found vent in his discourses. But much can be drawn from the notes written by him on almost every work of a polemical character which he possessed, or which passed through his hands. His co-presbyters knew the force of his words. His physical strength, when young, was a byeword: he could throw a stone or lift a weight which few would attempt. He wore a huge horse-hair wig, on which was placed, when in out-door array, a peculiar three-cornered hat. His coat was without neck, single breasted, long in the waist and wide in the skirts; under this was a waistcoat, close to the neck, and open and rounded-off from the middle of the body. The remainder of the dress consisted of knee-breeches with buckles, black stockings, and shoes with large buckles. Add a white stock to complete the dress, never altered or modified in any form.

From the following anecdote it is evident enough that the Doctor clung to his wig, after fashion had no longer warranted the liberty. On some special occasion about the time of the declaration of war by the French convention, a review took place in the palace grounds at Hamilton, which most of the loyal country gentlemen attended. Dr. Scott, still vigorous and lithe, was one of the number. He was passing along the front, in company with the Earl of Hyndford—the soldiers being at ease. His stately form

and peculiar dress had attracted attention, and as he moved on, restraint amongst the red-coats relaxed, and one voice from the front rank sounded "big wig"—and another—"big wig"—words that run along the line in all sorts of tones. The Doctor bore the baiting like a martyr; and when the two friends were fairly past, he, turning to his companion, said—"Did it ever occur to you, my Lord, that my wig was so very big?"

When abroad, he always carried a walking-staff or Kent, which reached from the ground to the height of his ear, and this he held about twelve or fifteen inches from the top. At every second step he planted his staff anew, and swung the top part out from his body. On horseback he carried a long gold-headed cane, which was balanced in his hand, and was borne at that angle which kept the head in advance of the bridle-hand, whilst the other extremity touched the haunch of his grey mare. Step, step went the mare—rock, rock went the minister—inwards and outwards went his feet alternately—and tap on the hip of the animal went the cane every fourth step. The cane, where held, was worn bare of gloss, and the spot on the mare's haunch touched by it was bare of its natural covering. There was little variety of his movements. On foot, his step and the play of his staff were the same whether on a journey or during a walk; on horseback, the position and movements were at all times alike, whether as regarded the rider or the beast. In illustration, an anecdote may be given:—On a Presbytery-day, as he was about to enter the west part of Lanark, the Doctor seeing a thunder cloud about to discharge itself, urged his mare to a trot to escape a drenching. A woman, at a door in the street, noticing this unprecedented event, ran to her neighbour's house crying—"O Tibby, woman, come—come—and see the Minister o' Carluke's horse trotten!"

To continue the sketch:—From the general tenor of the Session Records of Dr. Scott's time, it appears that what was tolerable, and apparently pursued by the members of Session with zest and approval in by-past days, became, as society advanced, more and more difficult to ministers and elders of churches. In 1771, eight years after he was appointed to Carluke, it is recorded:—"May 5. —Mr. Scott did this day, at noon, consult with the elders about the most proper method of putting a stop, if possible, to the growing immorality of the people, and especially for giving a check to

such scandals and acts of uncleanness as had appeared so frequent of late in this parish: Accordingly, the session judged it proper that he should intimate it from the Pulpit *their disapprobation* of these practices, and their resolution of taking advantage of the *civil law*." Defaulters of the old class were numerous as ever, but they were by no means so easily dealt with. Some now pleaded that they were without the pale of the Church, from being connected with seceding bodies; some declined the summons of the Session; some made confession by writing. Numbers denied guilt, and stood to their denial in absence of proof. Excommunication was no longer dreaded. A new mode of evading censure arose, by confessing to have been irregularly married previous to sinning, and producing "marriage lines." Perplexed and worn out of temper by the current of special sin, and the advanced ideas in a legal sense, the minister discovered, to his great relief, that the "satisfaction" demanded by the Kirk "for edification" was severe, and he sought a new course for the endless appearances in church—authority for which he professed to have found in consulting the Works of the Fathers. This was another move onwards, which, if it did no good towards the suppression of the sins of the people, at least occupied less of the time of the officers of the Kirk, and of those, young or old, who were made, unwillingly, it is hoped, spectators of frequent, humiliating, and repulsive exhibitions. Under the division 'Character,' in the statistical account published in 1793, Dr. Scott with apparent complacency states, "The discipline of the church has been always exercised with mildness. In ordinary cases only one appearance is now required, and antinuptial fornication dismissed with a Session rebuke, like a private marriage"—adding in severe, if gentle words—"so that none are hardened by frequent appearances." No formal attack, on the past censures of the church, could be more condemnatory than these words. But this advance was only the forerunner of a better state of things; for before the century closed, public appearances were dispensed with, and "sessional rebukes" substituted—which mild and comparatively rational measure, most certainly was not followed by any increase of the special sin. Another needed invasion was put in force by Dr. Scott, not without pious repining in some, about the same period. He ceased to have out-of-door or tent preachings, which confessedly afforded opportunity

for the practice of glaring immoralities. The gay and reckless from all the parishes around swarmed to the tent preachings, as well as the sober and devout. Burns had already taken notes, the thrilling tones of which, no doubt, touched a tender string or opened a new vein of thought. If the clergy writhed, their practices were, nevertheless, amended. In the time of this incumbent, too, continuous singing in conducting the psalmody, in place of "reading the line," was introduced, as elsewhere noticed, with more ease than was anticipated. Indeed, the labours of this clear-headed man tended to open up the minds of his people, and lead them onward, willing or not, to rid themselves of rude ideas or superstitious beliefs, with, of course, but partial success—for who can easily or willingly cast aside as useless the things believed in, or held by their forefathers, and by themselves early imbibed?

The Records of the Kirk Session of Carluke, and probably every other parish in Scotland, bear—that during the last half of the seventeenth century every offence was the subject of enquiry, from murder to "flyting." In the earlier part of the succeeding century, drunkenness, Sabbath-breaking, fornication, and allied evils, were almost exclusively the offences tried. Later still, the latter alone claimed attention. The authority of the Kirk dwindled, in fact, as ignorance and superstition little by little yielded to a progressive intelligence.

In the good old times the Communion of the Church was an annual event. There was then the "Fast-day" on Thursday, the "Preparation-day" on Saturday, the "Communion" on Sunday, and on Monday there was the day of "Thanksgiving." The days have been curtailed in our time, the preparation and thanksgiving having been dispensed with. The minister of the parish in those days generally officiated only on Sunday, with three or more all doing duty in turn. During the long incumbency of Dr. Scott, it was his never-failing custom, towards the conclusion of the services on the Fast-day, to join the preacher in the pulpit, and before the blessing was pronounced, present himself to the congregation. Amid solemn silence, the Doctor would epitomise the discourse of the day in a sentence or two very strikingly, and then, in a calm and emphatic manner, added—"I cannot dismiss the congregation without reminding intending communicants, that certain duties must not be left undone—duties which admitted of

no dispute, and well understood by all. Pay your debts. Agree with your neighbour, offended or offending, in all kindness. Neglected charities should remain no longer unperformed. Resolve to reform errors—and trust in God. These things fulfilled, come up, in humility and trust, to the ever-glorious commemoration on Sabbath."

The following notable entries occur in the Session Records of Doctor Scott's time :—

1766, 4 Feb.—Collected for Edinburgh Infirmary, - - - - - - - -	£14	16	1
1768.—Session of Carluke bought of Archibald & Gilbert Hamilton, Merchants in Glasgow:			
6½ ydˢ. black Geneva Velvet, at 22/6 per yd. - - - - -	£7	11	10½
12 ydˢ. fustain for lining, at 19d. -	0	19	0
4½ ydˢ. black shalloon for interlining, 16d. yd. - - - - -	0	6	0
4 ℔ 7 oz. 14 drop silk for fringe, at 29/6, - - - - - - -	6	12	6
For making do. per £, 3 sh., - -	0	13	6
1½ oz. Black thread, 2d. - -	0	0	3
For a box to carry it, - - - -	0	0	6
	£16	3	7½
1769, Augt. 20.—Alex. Forrest for his services about the time of the sacrament and for candle, - - - - - -	0	3	6
(Candle was a constant item of charge at the annual communion in August, implying very long services.)			
1770.—To the Doctors in Hamilton for mending John Pettigrew's son's broken arm,	0	10	6
1773, June 13.—To Margt. Torrance going to Monkland Wells, - - - - -	0	10	0
1779, Feb. 20.—To Robert Brown for his fee for Ringing the Bell for a year, - -	0	11	1

1785, Sep. 3.—To Mr. Robert Newbigging the amount of the Duty on Births, Marriages and Burials in the Parish, from 1 Octr. 1780 to 1 Sep. 1784, - -	0	17	2
1786, Augt. 19.—This day John Brownlee and Ann Hamilton both in the Parish gave up their names for proclamation—Duty paid 3d.			
1812, Feb. 2.—To John Brownlee for 3 loads of meal at 56/ per load, - - -	8	8	–
June 21.—To John Brownlee for a load of meal, - - - - - - - -	4	–	–
Augt. 19.—To John Brownlee a load of meal, - - - - - - - -	4	2	8

James Walker, 1813–1817.—Mr. Walker, a native of Fife, was educated at the University of St. Andrews. After assisting Dr. Small of Dundee for a time, he received, in 1809, a call to the Church of St. Andrews—a call which led to proceedings in the civil courts. In the meantime, while acting as tutor to the family of Sir Alex. Macdonald Lockhart of Lee, he was presented to Carluke on the death of Dr. Scott—a circumstance which ended the disputed case of St. Andrews. Mr. Walker was inducted on the 6th of May, 1813. Succeeding Dr. Scott, who, with many of his standing in the Church, leaned to, if he did not teach, Socinianism, the young incumbent, clinging to another faith, at once saw a difficulty, and met it. On the very outset of his mission, he proclaimed his belief and the tenor of his subsequent teaching, openly, boldly, and without reserve. The position of the stranger, in presence of the disciples and admirers of his predecessor, was a trying one. The attention of the congregation produced that kind of lull, or solemn hush, which unexpected calamity or striking phenomena sometimes produce. The sonorous and well-modulated voice of the preacher, slightly tremulous from emotion, pealed forth the touching declaration. There was strong feeling of disappointment with many, who, nevertheless, could not help admiring and valuing the honest sincerity of one whom they listened to for the last time. Some, certainly, never again entered the church; others absented themselves only to return; while the greater

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number were undisturbed. Mr. Walker had a homely, frank, and engaging manner, and, unlike some, did not keep aloof from intercourse with those among whom he was placed, or stand aside in secular affairs. He was active and successful in establishing the Parish Bank in 1815—a source of great and lasting good; and cheerfully took a share in the business of the parish. Not to speak of the private duties of his office, he might be seen among his parishioners at the village library, or found among the visitors of an evening at the vocal club, which he encouraged: nay, he once attended a dancing-school ball—and at all gave dignity to what otherwise was trivial or common—so much is there in, not what a man does, but how he does it. On the fall of Buonaparte in 1815, Mr. Walker headed an extemporized festival, the picture of which, imprinted on the memory of, then, a very young member of that jubilant corps—of whom not another is alive—is, after fifty-nine years, still fresh, and clear, and bright. How vivid that picture! The punch bowl—the minister—the bailie—the schoolmaster, and others. Then out of doors, the crowd—bonfires—lighted-up windows—guns booming—glee—cheers!

Short as Mr. Walker was in the parish, he had so endeared himself to his people as to make it painful to leave them. An aged elder, outspoken and stern, protested against Mr. Walker's translation in angry words, mingled with sobs and tears, which excited the commiseration of the Presbytery.

In the pulpit, Mr. Walker's efforts were suited to the requirements of his people, and commanded the attention of the best informed. Polemics, which characterized the parish at that time, had a strong hold on special readers of his flock, of which there were not a few; but Mr. Walker's clear, temperate, and non-controversial expositions afforded little support to this order of men.

He was translated to Carnwath within four years of his appointment to Carluke, in 1817. He died 7th April, 1839, aged 63. He married, first, a daughter of Mr. Middleton, Liberton, who died 15th May, 1818; second, Jean French, 3rd Oct., 1822. Two sons are Ministers of the Free Church.

John Wylie, D.D., 1818–1873.—Dr. Wylie, son of Mr. William Wylie, Rector of the Grammar School, Dundee, born in 1793, was educated under his father, and at the University of St. Andrews,

from which institution he obtained the degree of Doctor of Divinity in 1851. He was tutor in the family of Sir Alexander Macdonald Lockhart, of Lee and Carnwath, Baronet, in 1814; and as companion to Charles, eldest son of Sir Alexander, he travelled in France and Italy in 1815. While acting as tutor in the family, a short time after the death of Sir Alexander, the church of Carluke becoming vacant, through the translation of Mr. Walker to the Parish of Carnwath, on the death of Mr. Mark in 1817, he was, in November of that year, presented by Sir Charles Macdonald Lockhart, Baronet, to the vacant church, and ordained on the 2nd of May, 1818.

At that time the population of the parish was comparatively small (about 2,600); intercourse with cities was limited; the manners of the people were simple; and in a religious aspect somewhat austere. The red duffle and white squinty were still worn by women of mature years: home-made cloth and the broad bonnet by men of the same standing, while most children attended school and church alike, with no head-covering other than what nature provided. Within little more than five years one minister had been removed by death, who was never seen, during his long ministry, except in the garb of the clergy of the middle of the past century—and another of plain and unpretending appearance had just been translated, after a short incumbency; but in the dashing style, and with the refined manners of the time of the then Prince of Wales, which he had acquired, and ever after retained, "as to the manner born," the young minister was the wonder and admiration of all.

After ordination, so little had he moulded himself to the character of the Scottish Presbyterian minister that he figured in the hunting-field—was little at the manse—and not seldom the pulpit was not occupied—circumstances which vexed the staid and more rigid of his flock. Places of worship were then few; for, besides the Established Church, the only other within the parish was the meeting-house of the Original Seceders; but there was little intercourse between these Christian bodies, especially of a religious nature, and the parish was consequently considered to be neglected. This state of matters did not continue long; for, after his marriage Doctor Wylie engaged more seriously in the work of his office.

The doctor was a soldier. The year 1819 was notable, in Lanarkshire, for "Radicalism"—a modification of the same political sentiments entertained by a party known as the "Friends of the People," some thirty years earlier in history. At both periods dispeace followed stagnation in trade consequent on the cessation of warfare; but the sufferers somehow discovered that the cause was political, and therefore reform was necessary. A rebellious spirit was engendered and violence threatened. Local cavalry had been embodied in different parts in Scotland, in aid of the army, to suppress lawlessness. A memorable day arrived. An order reached headquarters of the upper ward yeomanry cavalry that that newly formed corps should appear at Hamilton on the following morning. Sir Charles Macdonald Lockhart, the commander, had that day (Sunday) been proclaimed, and was to be married to his relation, Miss Ross, of the Balnagown family, on the following morning; but the military order must be obeyed, and Sir Charles, with the minister of Carnwath, who was to perform the ceremony, posted to Bonnington, where new arrangements were made. The marriage took place soon after midnight. The yeomanry were to rally at Carluke, where the commandant would meet and lead them to the assigned rendezvous. Accordingly, on Monday morning, the troops halted at the only inn in the village, and were soon joined by Sir Charles, who came at speed, his charger foaming from exertion. Dr. Wylie, and Mr. Walker, minister of Carnwath, were then in the ranks of the local cavalry, and marched with the troops to the barracks of Hamilton, where a short campaign served the purpose for which the force was called to arms.

His first appearance in any national or ecclesiastical question on record, was at the meetings of the Synod of Glasgow and Ayr, during the discussion on Catholic Emancipation in 1827, to which measure he was favourable, previous to the passing of that necessary act on the subject—not with the approval of many of his parishioners, particularly of those who had a good many years previously passed and published resolutions of the most bitter and uncompromising character against any mitigation of Catholic restrictions.

About this time the Rev. Mr. Campbell, minister of Row, and the minister of Carluke became acquainted, and a life-long ardent friendship followed. For some time the discourses of Mr. Campbell

had attracted public attention, and the doctrines taught by him passed under the name of the "Row heresy." This heresy soon reached Carluke, and, under the teaching of its pastor, gave origin to what was called a religious revival, wherein Mr. Campbell and his neighbour, Mr. Story of Roseneath, took part. The ministrations of these three earnest and devout men brought crowds to the church, some as disciples, some as hearers or admirers, and some as critics. There was, no doubt, deep and sincere straining on the part of the preachers, with much attention and apparent sincerity on the part of many hearers. Prayer meetings were established, and the interest and excitement increased; spiritual discernment was attained to, and exercised; disease was cured by prayer and faith; the coming of Christ was hourly waited for—all amid little calmness. No man could have been more zealous than Doctor Wylie in promulgating his views; and he had numerous disciples or followers, both as regarded the doctrines taught and the powers claimed and exercised; but there were a greater number who denounced the teaching, and who lamented the adoption of superhuman attributes with which the devotees clothed themselves. The weekly meetings for prayer at the manse were attended principally by females—a class generally easily swayed; and the first impulse of novelty and excitement was on the wane when matters came to a crisis. In the spring of 1831, a special case of instant and undoubted cure of consumption, brought about by prayer and faith, came to the knowledge of believers and doubters alike. The echo went far and wide. A short time passed amid excitement and exertion on the part of the poor invalid—and she died. This case possessing features, at first, somewhat like others, reported to have occurred at a distance, produced, in some, wild expectations; and, at the same time, awakened a different state of feeling in others, who disclaimed openly anything so opposed to experience: other cases were mooted, but not openly proclaimed. Soon after, a man known to ordinary observers to be the vilest, by prostrating himself obtrusively and often, and by acting his part well, was known of the Spirit, as the phrase went, to be a "child of God." A woman gained the same recognised position. Both were married and had large families—both were constant in attendance at prayer meetings—and both were held in highest esteem by revivalists. They fled together, and lived in open vice. Two young

females, known converts, after long presenting symptoms of eccentricity, became at last so marked by mental disorder that they were confined in an asylum, and after protracted treatment died there unrelieved. These painful occurrences, and there were others less notable, arising in close connection with the revival, overshadowed the whole movement. What excitement, or presumption, or superstition, or deceit, engendered and nurtured amid a show of piety, broke down, seemingly, under its own weight. A lull came and things began to take a more natural and rational course. Prayer meetings at the manse ceased. Somewhat earlier, and apparently from similar causes, wonderful things took place on the shores of Gareloch—such as the exercise of unknown tongues—speaking in the Spirit by those specially inspired—and children taught of the Spirit became teachers and expounders. These ceased, also, after a time. Few live who took part in this revival; but, of the survivors, some are members of the Apostolic Church; some, in extreme contrast, hold a position side by side with the Rationalist; some passed to other churches; but so far as known, few, if any, remain in the church where the movement originated.

It may always be difficult to trace the good effects taking origin in times of religious excitement, so variously do the same causes operate on human sympathies. Hypocrisy is an accomplished mimic; but if calm and noiseless, and steady and faithful work be the characteristic mark of a good man, clamour ill comports with that character. On the contrary, it is often too easy to discover or somehow discern, errors and follies, differently estimated, which may accompany or follow rapid or apparently mysterious developments of religious feeling. There is no rule that can be applied unerringly where hypocrisy lurks. Human guidance needs a skilful bridle-hand. It is, nevertheless, undoubted that the impressions and experiences of the Doctor must have been deep as lasting; for, in his Reminiscences, published in 1868, he has given, or alluded to no example of good done in his parish in the long period following 1830-31. And so late as the anniversary of the fiftieth year of his ministry, in a discourse delivered on the 3rd of May, 1868, it is stated by him that "Great days of the gospel were once seen in Carluke—blessed communion Sabbaths—days to be held in everlasting remembrance." Now, these remarks could only apply to a period forty-two years back; for, on a second

revival, more noisy and more wide-spread, that came and passed in the district thirty years after, the minister of the parish took no part or interest.

In 1830, Mr. Campbell's principles were questioned, and brought in form before the ecclesiastical authorities. "Universal atonement"—"assurance of faith"—and "pardon"—as taught by him, were declared to be contrary to the principles of the Church of Scotland, by which all its members were bound, and the case was ultimately carried to the General Assembly. The offending member thus brought before his brethren for final trial was a man beloved by most, and probably not a member of the Assembly felt otherwise than tenderly towards him. Only two ministers of the Church, however, stood forth to defend and plead for him—one, the minister of Carluke—the other, the minister of Roseneath, firm friends and disciples of the good and sincere Mr. Campbell—who, after a trial occupying two days, was deposed from the Church on the 25th day of May, 1831. From a legal point of view the decision was inevitable; and every one saw that his unshrinking clerical defenders were in effect judged, also, by the sentence pronounced. Both, nevertheless, remained till death members of the Church of Scotland.

No one would seek to excuse or defend extravagances practised under the guise of religion such as have been glanced at, incidentally linked to, and mingled with, the preaching of the condemned doctrines; but it may be reasonably doubted if the Church would, in these days, arraign another of its members on the same points. Little doubt exists, judging from the after progress of opinion—the Confession of Faith notwithstanding—that Mr. Campbell succeeded in presenting views of the Atonement, new or old, which widened with time, altogether different from those adhered to by the Church of Scotland.

It would be opposed to the tenor of events if it were affirmed that Doctor Wylie's influence and position as a minister were not at that time impaired by these events, to an extent, indeed, which had not altogether been forgotten during his long subsequent career: accordingly, and as an apparent sequence, a movement in the parish was made by a party, adherents to the existing rules of the Church, and by another, who took offence at some concession said to have been made by their minister to his Presbytery—

both intensified by the politics of the day; be this as it may, a deputation of church members, in 1832, petitioned the then Relief Presbytery of Hamilton towards planting a church in Carluke. A congregation was organised and a church built in 1833.

About this time Doctor Wylie, from failure of health, obtained leave of absence from his parish for twelve months; and on his return, the commotion in the parish had calmed in a great degree.

But no lengthened period of peace has ever passed in the history of the Church of Scotland, or of any of its offshoots. Ten years brought once more into the arena of strife the ancient and often stirred-up question of non-intrusion. The minister of Carluke, as the question came into prominence, leaned to the evangelical side; but, as the period of the trial approached, he veered so far as to take order under the "forty." The Disruption came like an avalanche—an event which stirred to the inmost core the whole of the Presbyterian superstructure—resembling strongly, in some respects, a national revolution. Many of the members of the Established Church throughout the whole discussion clung to the popular or evangelical party; and some, less decided, took occasion to question the course taken by the "forty thieves," as the neutral party was called. Another hive from the parent stock was the consequence in Carluke, as elsewhere. The Free Church was built and occupied in 1843.

Time passed: an important epoch arrived—the jubilee of the minister of the parish—which was celebrated in pulpit orations—social gatherings—and the usual ephemeral jubilations. A volume, also, by the venerable pastor, was published as on the day of jubilee, entitled "Pastoral Reminiscences," written in the unique style of the author, from which may be gathered everything he considered important as to his mode of teaching, and the things taught, loaded with warm, pious, thrilling, and not seldom confusing phraseology. In one sense the book is a biography, self-complacent somewhat, but important as affording insight as to the workings of the mind of one in many respects remarkable in thought, word, and action, who has left no other accessible token of his intellectual strength. No one has ventured formally to criticise the volume, although several notices of it appeared in the journals of the day—one of which, perhaps rightly, pronounced that "no other than Doctor Wylie could have written such a

book." His own opinion is given in the preface. Being warned by accidents that his pastorate might be closed and his voice silenced any day, he resolved to print the "Reminiscences" to his people as an offering:—"Expressly for *them*—as not judging, that they contain any element of originality, or otherwise, likely to commend them much, if at all, beyond—"

From the extracts which follow it is evident that prayer was the power on which he relied. "What Carluke is to see, and be, in the future, waits on the will of God and the prayers of His people—these are *never* essentially, in the end, but one." And again, "Still through long years, and anxious days, and on many a wakeful midnight pillow have I borne you and yours, in prayer, before God—and will, through grace, to my dying day."

A peculiarity in the prayers of Doctor Wylie has often been remarked upon as *outré*, in so far as, while so engaged, as at a funeral, he would sometimes enter upon an oration, and detail, in touching terms, the many (sometimes unsuspected) good and virtuous qualities of the dead, altogether apparently, as if he had forgotten his position, as well as—the nature of prayer, by making it the vehicle of laudation.

As a preacher he was earnest and sincere to very fervency—a difficult and involved style, and peculiar elocution, rendering his discourses often perplexing. A transcendental Spirit was ever at work—seen in every the slightest bodily action or in the highest mental effort. The testimony of "Pastoral Reminiscences" is strongly corroborative of his earnest nature, and very fully portrays many of the prominent and characteristic phases of the mind and style of the venerable divine so lately gone from amongst us.

Some public documents, drawn up by Dr. Wylie, bear evidence of the same sincere and earnest character. A Petition to the House of Commons in 1835 is a good example:—"The petition of the Minister and Elders, being the Kirk-session of Carluke, humbly sheweth,—That your petitioners retaining, and if possible with increased conviction and feeling, all the views which in former petitions they have submitted to your Honourable House, of the deep and urgent importance of protecting and enforcing by the provision and sanction of a new legislative enactment, the observance of that day which God has so solemnly set apart to be a 'Holy Sabbath unto Himself.'

"That, while grieved by the failure of former praiseworthy endeavours to attain this holy end, and not feeling called upon here to enquire into the causes of that failure, or to estimate the amount of national guilt which it inferred, their own hearts and the hearts of the people of God under their care have been gladdened by the information of the favourable reception of another movement of Parliament towards this deeply-concerning object, and animated by the hope of its success.

"That your petitioners are the more quickened and encouraged in their desires and hopes, in this matter, from the public intimations that have appeared of the pious reverence of our Gracious Sovereign, and his most excellent Queen, for what concerns the sanctity of the Lord's day, and the convenience and comfort of the Royal Household in regularly waiting on its public ordinances.

"May it therefore please your Honourable House in its wisdom, under a deep conviction of the value of that 'righteousness which alone exalteth a nation'—and of its own grave responsibility to legislate according to God's Holy commandments and glory, for the guidance and blessing of this great people, to pass with the least possible delay the present, or a measure of similar end, and giving promise of equal efficiency."

An Overture, addressed to the General Assembly in 1835, is even more characteristic—seeking a day of fasting and humiliation because of the manifold and aggravated sins of the Church and land, to avert God's righteous judgments—namely:—

"That the Church of the living God from the beginning has ever recognised seasons of impending calamity, spiritual darkness, and visible rebuke as a call to self-examination, humiliation before God, fasting, and prayer.

"That the deep importance of this sacred duty entered largely into the contemplation of the great founders of our Reformed Presbyterian Church (Knox, &c., &c.), and the blessed effects of its frequent observance were singularly manifested in several eventful periods of her past history.

"That however deep, searching, and precious in the sight of God may have been the soul-excercise of individual members, or even, in a measure of congregations with her communion (although, alas! in no case what it should have been), it is truly painful and discouraging to observe, how little in these awful days of rebuke

and blasphemy, the aspect and spirit of confession and humiliation have distinguished her as a body, either in any distinct act of her late General Assemblies, or in any of the numerous meetings summoned, and addresses, circulated up and down the land for her defence, restoration, and extension. We are as when 'all Israel shouted with a great noise, so that the earth rang again.' Alas! the mere bringing up of the Ark will not deliver us; for we read—'the Philistines fought and Israel was smitten.' O! that we trembled more before that word—'Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.'—Lam. ii. 14. Is it not to be feared that 'the Lord will reject our confidence, and that we shall not prosper in them.'

"That, in these circumstances, it is overtured to the Venerable Assembly that, from its present session, and without farther delay, there should emanate a solemn injunction upon all the Presbyteries and Parishes within its jurisdiction, on an early day, to be appointed by the Assembly, to humble themselves with fasting and prayer, in the dust, before Almighty God, acknowledging his righteous judgments, because of our sad decays, prevailing carnality, deadness, and contention; for, 'Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear.' 'Arise, O God, plead thine own cause!'"

In a secular aspect little is known on which to rear an opinion. From his position and long experience in the parish, Doctor Wylie had the best opportunities for acquiring extensive and minute local knowledge in every department of enquiry, which some have considered to be essential in one holding the chief parochial office, to aid in statistical and scientific enquiries; but he had no taste for investigations of this nature, and dreaded the irreligious tendency of such recreative pursuits; nor was he forward in encouraging efforts towards self-improvement, in a scientific direction, amongst the young, lest estrangement from the one thing needful might ensue. From these views it is clear that he had never felt the powerful and elevating influence of the book of nature in guiding the mind to the higher and holier reaches of thought. To art he

was favourable, and kindly encouraged the two native sculptors who gained a name amongst artists. In like manner he did himself honour in preserving, by publication, the poetic aspirations of an immature but highly promising native warbler, remarkable for the very early and promising issues of genius preserved in his "Remains," which passed through the press in 1828.

Beyond these general remarks it may not be well to go. The work published by Dr. Wylie takes no cognisance of the well-known facts and incidents of parochial history shortly sketched, while it opens other matters which he alone could safely touch. The published report of the jubilee proceedings held at Edinburgh affords, however, a few particulars of his personal history, which are worthy of notice. One of the speakers, Mr. Baillie Cochrane, stated that "other churches had tried to tempt Dr. Wylie away. He understood that at one time the Duke of Buckingham implored him to enter the Church of England, and promised him a bishopric. And when Dr. Wylie went to Rome, the Pope opened a room for him for his own services, evidently intending to ensnare him for the Roman Catholic Church, and to make him a Cardinal." The Rev. R. H. Story, at the same festive meeting, pronounced an eulogium on the worth and labours of the Doctor, equally worthy of being preserved. Alluding to Doctors Wylie and Campbell, he said—"But two are still with us—and if these two were not present here, I should have felt it easier to speak of them, of what they have been. But this I will say—and those who know them know that it is only true—that of living Scotchmen you could name no other two who, according to their light, and that no common light, have served their generation more nobly, and have deserved better—I do not say of this church or that church, but of the universal Christian commonwealth—no ~~two~~ whose influence upon the whole has been more pure and lasting, who have exhibited a finer life, at once socially beautiful, intellectually thoughtful, and spiritually clear and bright, and whose words have been fraught with more light and help to hundreds, and to thousands."

The longer he lived the more did he seem to strain after the spiritual condition of his people; and, till within a few weeks of his death, might be seen moving about, erect in form, elastic in step, and little less agile than in his best days.

It may be stated as something remarkable, that Doctor Wylie had the benefit of no less than three augmentations of stipend during his incumbency, through processes in the Teind-court—a train of events, necessarily far separated, that can very rarely occur in one man's history.

He married in 1823, Caroline Ann, daughter of John Dick, advocate, long Sheriff-substitute of Hamilton, and had a family of six sons and four daughters. He died 15th December, 1873, in his 81st year, and the 55th of his ministry, leaving a widow, one son, and four daughters.

Daniel M'Laren, formerly Minister of Lady Glenorchy's Church, Edinburgh, where he was ordained in 1863. On the death of the late Dr. Wylie, he was presented to the church of Carluke by Sir Simon Macdonald Lockhart, Baronet, and inducted, 19th May, 1874.

SCHOOLS AND SCHOOLMASTERS.

On the 6th of August, 1645, *Mr. William Brown* was chosen Schoolmaster and Session Clerk of Carluke, "at 5 sh. Scots in the half-year out of every twenty shilling land;" and from data elsewhere found, it appears that there were an hundred and twenty-one such lands, consequently Mr. Brown's salary would amount to £5 sterling yearly. At the end of the first half-year, the following entry in the Session records is made: "The whilk day, according to the qlk time the schoolmaster was bound to his charge, he was removed, and censured by the Session (that is, in his absence, the Session communed together with respect to his character and fitness), and they found nothing to lay to his charge, and was agreed wt by ym to continue in ye said charge untill the first day of August, 1646."

"*John M'Kenzie* was Schoolmaster in Mr. Kid and Mr. Olophant's time," 1672–89, but there is no record preserved of that period, and nothing farther is known of him or of the terms of his engagement.

Robert Carmichael.—On the 1st of July, 1794, Mr. Carmichael "being formerly examined by the Presbytery according to the Acts of the Generall Assemblie, and being found qualified for the teaching of a gramer school, was admitted to be Schoolmaster and Session Clerk, and was allowed all benefits and emoluments which any schoolmaster in Carluke before him had, or ought to have had, viz.: four score pound Scots yearly (£6 : 13s. 4d. stg.), being ane merk on each pound land, as also that he should have a merk on each proclamation in order to marriage, a grot of every baptism, and fourtie pennies of every testificate, ... and the Session ordains for his encouragement that no schools should be kept wtin the paroch whereat there should be any taught above two years of age."

John Russell.—Mr. Russell, of Burnhouse, succeeded Mr. Carmichael—an appointment not recorded, and the terms of his engagement are not known. But he kept the heritor's record from 5th January, 1703, till 1731, and the Session records from 1701, till 1738, in a very neat and accurate manner. On the 13th of October, 1738, the following declaration is recorded:—"Compeared, William Russell, son of Mr. Russell of Burnhouse, Schoolmaster of Carloucke, and produced to the heritors instructions for the application of the fifty pounds Scots formerly laid upon the paroch for the repairing of the kirke and school-house for the year 1732, and proceedings, wh the above heritors approve of." And on the same day, "Mr. Andrew Orr, the Minr., represented that Mr. Russell, schoolmaster, being unable to attend his office through indisposition, desired another to be chosen in his place, ... and they desire the Minr. to get a written dismission from Mr. Russell." Mr. Russell was ordained an elder of the kirk on the 3rd of July, 1737, along with John Roy, the father of General Roy. In the Session records of date 11th June, 1738, it is stated that "Mr. Russell, because of his great indisposition, having desired to be free of the trouble of receiving and giving out of the poore's money, and to have his accounts cleared,"—steps were taken towards that end; and in continuation of the proceedings of that day, it is farther stated that "the Session, having considered these accounts, are very sensible of his fidelity, and hereby discharge him of all his intromissions with the poor's money, and appoints a discharge to be written and signed by all the members present; and in acknowledgment of his long and faithful services they order a guinea to be given to his son, whom they appoint to be their Clerk during his father's indisposition." Mr. Russell, till towards the end of 1711, taught in the church. The first parochial school-house erected in Carluke was on a piece of ground 60 feet square, in Kirkstyle Muir, acquired from Walter Lockhart of Kirkton. The site of the school-house is now occupied by the houses and shops built by the late James Shaw, postmaster, Carluke, the only piece of ground in the barony held on real right. The school and school-house were built and finished for about £24 sterling, and were sold on the 4th of August, 1789, to John Thomson, wheelwright, for £34 : 15s. Mr. Russell had under his charge, as teacher, the sons of John

Roy, gardener, Milton;—William, afterwards the celebrated Major-General Roy, and James, his younger brother, who died minister of Prestonpans.

John Wilson.—Mr. Wilson, son of James Wilson, writer, Lanark, was appointed Schoolmaster of Carluke, on the 13th of October, 1738. His salary and emoluments are not stated otherwise than—"to enjoy all the emoluments of that place, commencing at Mart. next." He continued in office for one year—having resigned on the 31st of October, 1739.

Alexander Murray.—Mr. Murray, Schoolmaster at Walston, was appointed to the office of Schoolmaster of Carluke, on the 31st of October, 1739, without mention of salary or emoluments; but, on the day of his appointment, the heritors "unanimously agreed that the quarter's wage to be paid to the schoolmaster for teaching English shall be one shilling sterling, and that the quarter's wage for teaching writing and arithmetick shall be one shilling and sixpence sterling." On the 2nd of March, 1774, a letter was received by the heritors from Mr. Cockburne, of Kirkton, dated 24th Feb., 1774, requesting the heritors to augment the salary of Mr. Murray. "The meeting, taking the subject of this letter to their consideration, are convinced that an augmentation of the schoolmaster's sallary is highly necessary, yet as the meeting was not advised of that in due time, they delay giving judgment, but in the meantime authorise Mr. Murray to take the proclamation money to himself and for his own behoof, except one sixpence for the bellman, which proclamation money they appoint to be five shillings sterling money in all time coming." This practice continued till Mr. Fraser ceased to be Session Clerk in 1869. Mr. Murray was long in office, and was disabled in his old age by blindness. He was Session Clerk, and had a salary, in addition to the proclamation fees, of two pounds yearly, and this office he resigned on the 7th of September, 1780,—but he had held office as schoolmaster till 1789, for on the 3rd of February, of that year, the office was declared vacant.

James Kay.—Mr. Kay, Doctor of the grammar school, Lanark, was elected Schoolmaster of Carluke on the 5th of June, 1789. Previous to this appointment, there had been a long vacancy during which the heritors had fixed the salary of the schoolmaster, "in order to secure a man of ability, at 200 merks (£11 : 2s. 2d.

stg.); and recommended an augmentation of wages." At the time of Mr. Kay's election, the heritors had been engaged, not very harmoniously, in arranging about a new school house, and the first minute of proceedings written by him in the heritors' record is dated "Carluke Kirk, 14th June, 1789," and the purpose of it was "to take under their consideration the building of a new school and school house for the accommodation of the schoolmaster and the children that may attend him, and for selling the old school and ground." A site for the new school was given by Captain Hamilton of Kirkton; various plans were discussed, when the one of least cost was adopted and contracted for by public roup to the lowest offerer, namely, £104 : 5s. The site of the school and ground is now occupied by the City of Glasgow Bank. According to the recommendation made at Mr. Kay's election, the heritors increased the school wages as follows, a year after that appointment,—"The English scholars to pay 1s. 6d., and those learning the common rules of arithmetic to pay 2s., the higher parts of arithmetic and Latin, 2s. 6d. per quarter." Mr. Kay was Session clerk, clerk to the heritors, collector of poor rates, and from 1816 to 1837, he was treasurer and manager of the Parish Bank instituted in 1815. At the passing of the Schoolmasters' Act in 1803, Mr. Kay's salary was fixed at the maximum, £34. He died 6th June, 1838, having been schoolmaster of the parish during 49 years.

Mr. Kay was a scholar, and a well informed man; but, perhaps, about one of the worst teachers. He was, however, when in the mood, among the best anecdotists, of local range, that lived in his time. Some of his stories of a personal kind are racy, and well worth repeating.

He had undertaken to get and bring from Lanark an umbrella, which an ingenious smith had promised to mend for a lady in the neighbourhood. On his return home the day happened to be wet, and he used the umbrella to protect himself. On reaching the village, before gaining his own house, he had to traverse the entire street within direct observation of the windows of his house—had passed the Cross well, and was scarcely twenty paces from the door—when, suddenly, it opened, and his old mother stood in the way, as if to hinder farther progress, uttering in a loud voice of lamentation—"O, Jamie Kay—Jamie Kay—wae's me to live to

see you ack sic a pairt in this vain flirdmagarie world: wow—wow, Jamie Kay! hoo daur ye stan' afore the Almichty, wi' that emblem o' Satan o'er ye'er head, to kepp aff His blissings that fa' baith on the just and unjust!" This scene took place about ten years before the close of the past century, and proves that even the umbrella (then a considerable time in use in some places), had not been introduced without the usual protest on religious grounds. Janet Kay was an old woman of strong opinions, and strong will, which her heir and representative had learned never to question, for the sake of peace and decorum; nor did he at this time defend himself, but peacefully aimed to get towards the door. "Na-na,—na-na, it canna be here, it winna be here, the byre's guid enouch for't." So the lady's umbrella was housed for the night with the cow; and Janet's son silently sought comfort and consolation from under the lid of his snuff-box, dreading that words might be dangerous with the umbrella so near.

The following story, adopted by Dean Ramsay, may be repeated: Shortly after Mr. Kay came to the parish, the bellman, who was also beadle and gravedigger, called at the school, and announced that Mrs. So-and-so's funeral would be on "fuirsday." "At what hour," asked the dominie? "Ou ony time atween ten and twa." At two o'clock Mr. Kay, quite a stranger to the customs of the locality, arrived at the place, and was astonished to find a crowd of men and lads standing here and there—all argabargling, as if at the end of a fair. He was instantly, but sort of mysteriously approached, and touched on the arm by a bareheaded man who seemed to be in authority, and was beckoned to follow. On entering the barn, which was seated all round, every one sat with hat or bonnet between his knees, and with downcast countenance —all gravity and silence. Anon, a voice was heard issuing from the far end, and a long prayer was uttered. They had worked at this, what was called "service," during the three previous hours—one party succeeding another, many taking advantage of each service, which consisted of a glass of white wine, one of red wine, and a glass of rum. Any one on retiring helped himself to a pipe from a riddleful already filled. After the prayer, bread and wine passed round. Silence prevailed. Most partook of both rounds of wine, but when the rum came many nodded refusal, and by and bye the nodding seemed to be universal, and the trays passed

round so much the more quickly. A sumphish-looking—weather-beaten man, who had nodded unwittingly, and was about to loose the last chance of a glass of rum, of which he had enough already, raised his head and eyed eagerly the passing tray—saying, amid the deep silence, in a sort of apologetic, yet vengeful tone—"Odd, I daur say I wull tak anither gless—the auld jaud yance cheated me wi' a cauve."

The doctor of the village, a rare character in more senses than one, was never an unwelcome visitor at the school—not on account of his talents, or virtues, or good manners; but more likely that he lacked everything such—possessing, however, a rambling share of common sense in matters within his comprehension—sensorious not a little, and garrulous and amusing without intention—the Navy, where he had served in the cock-pit, being the stock from which he drew. One afternoon, the doctor, without the ceremony of a knock, shuffled, as usual, into the school, and up to the desk, at *his* full speed, producing a scrap of paper with an air of excessive bluntness, answering for dignity. Mr. Kay quickly scanned the document without betraying a particle of surprise. He laid it aside, saying—pleasantly for him—"I'm going to dismiss the school presently."

"What's that to me," said the other, "sign the line."

Some still gentle evasion was tendered.

"Come, come," blustered the medical man, in his blustering way, "I've no time to waste—put down your name, that's all—put down your name."

"Wait one minute," said Mr. Kay, uneasiness beginning to work the features of the irritable, but on this occasion, patient schoolmaster, "and I'll write a certificate in place of this."

"No, no—d—— me! what's that? I've no time to wait, I tell you, no time to wait."

"Well," replied Mr. Kay, his tongue curiously at work beneath his under lip, and his eyes kindled by a strange light, evidently on the verge of an outbreak—"I cannot put my name to that document."

This was a certificate for exemption from the militia, requiring a doctor, and minister or elder's affirmation.

"No! What for no?" roared the doctor in an irritating key.

Mr. Kay, roused to the point where bitterness ran over, said,

very crushingly—"What for, Sir! To be plain with you, it's neither written nor spelled."

"Ba—ba! Whew!! Wha the deval cares for spelling noo-a-days"—defiantly, tauntingly, and loudly uttered the obtuse medical practitioner.

Mr. Kay seldom told this anecdote without adding that Doctor Weir was an advanced man, and far ahead of his threatened successor. A certificate was presented at a meeting of Justices, and handed to the chairman, Colonel Gordon of Harperfield. The Colonel looked at it uneasily—adjusted his spectacles and made a second scrutiny, when, rather abruptly, he demanded, "who is this *Col-an-Conshens?*" After the scrap had been handed round, it was discovered that it was Doctor Weir's opponent in trade; who, to conform to the requirements of law, being a trained man, meant to append his name under the solemn and awful "soul and conscience" affirmation, which he had written phonetically!

But if our old friend was in high humour, he would laugh, and fidge, and snuff, and add—"But this man drank too much, and another brother in trade appeared to dispute the field, whom his friends affirmed—and the faculty denied—had—a palonæ" (diploma)!

Time passed, and by way of postscript it may be farther added, that a medical aspirant appeared on the ground, later in time, who shied also at the "soul and conscience" certificate. He simply certified as would a priest or layman. A certificate of this order was presented to the Sheriff, who for once accepted it; but the worthy judge, willing to hide the certifier's ignorance, wrote a polite letter, informing him of what was legally essential in a medical certificate, namely, that it be made—"On soul and conscience." The person so instructed, in reply, thanked the Sheriff for his kindness; but stated that, as he knew nothing of the soul, or of the conscience, the bench would, perhaps, accept certificates in future, vouched "On Heart and Liver," both of which he had often examined, and somewhat understood. The Sheriff vouchsafed no answer, but the robe he wore had evidently not been tarnished by the rub, for he constructed the whole into a standing joke, and let it off often—non-officially.

Mr. Kay was a native of Walston, and warmed at the sight of any one from his native wilds. On a coarse snowy day an elder

of the kirk of that place arrived at the school, and was received with kindness. The comforts and luxuries of the house were not spared, and all for a time went well. A trial came: the elder had come on purpose to consult his friend in a case of conscience. The honest man had been requested to visit a child which was thought to be an elf. Here Mr. Kay blushed—and hitched—took snuff, and seemed uneasy. "I saw the thing, and had my doubts," added the elder. He, from whom counsel was sought, left his chair, took an upright position before the fire—looked against the mirror, not at what it reflected—and drew some deep inspirations—"and so, I did not pray. Now I want your opinion, Sir, did I right or did I wrong?" Pale, stern, and calm, the astonished arbiter turned round, and addressed his friend. "If you thought the child an ELF, you did right"—but, in an agitated manner, added, "I did not think such an 'Idiwot' was left on the face of the earth."

Mr. Kay had a sprinkling of irony and fun in his vitals which would break out at times. The modern style of Latin pronunciation gave him rare amusement. He would repeat lines of favourite authors, in the soft accent—(English manner)—with an air of contempt, and in curious mawkish tones, at which he laughed and coughed, and coughed and laughed so outrageously, that his friends did the same, more, of course, from the apparently insane efforts of the mimic than at the intrinsic cause. It was droll to see Mr. Kay droll! He would stretch out his hand, and screw up his mouth, uttering, in the manner stated—

"Tityre tu, patulae recumbans sub tegmine fagi"—

a line from Virgil suiting his purpose, ending with the exclamation—"Did ever mortal man listen to gibberish like that!"

As Session clerk, Mr. Kay had many odd transactions. One may suffice. A decent man gave his own and the name of his intended for proclamation, for three several Sabbaths, according to the rules of the church—the fee being five shillings. This was done from the desk "for the first time," next day, being Sabbath; and on the following Sabbath the proclamation was made "for the second time." But on the previous Saturday night, another man, less decent than the first, gave in his name and that of the same woman, "in order to marriage." What was the Session

clerk to do? It was not his business to offer objections. The stipulation, in this case, was to be "cried" three times in one day, for which a guinea was tendered, according to the rule made to meet such special cases. In this way the first was last, and the last first, and the least decent man got the dual bride to wife on Monday. On the following Sabbath the parties in the first case were proclaimed "for the third and last time." The lass, said the Session clerk, had some "three huner merks o' tocher—hence the habbleshew!"

William Beattie, A.M.—Mr. Beattie, a native of Crail, and an alumnus of Aberdeen, was chosen in 1830, assistant and successor to Mr. Kay, and continued in office till 1843, when he was presented by the Earl of Zetland to the church and combined parishes of Evie and Rendal, in Orkney, where he died in 1871.

William Barrie.—Mr. Barrie, a native of Carnwath, Parochial Schoolmaster successively of Bathgate and Kilsyth, was appointed to Carluke on Mr. Beattie's retirement, and continued in office till 1852, when he secured the appointment of Parochial Teacher of Dalkeith. While in Carluke, he held the office of Inspector of Poor, and Clerk to the Parochial Board, from 1845.

John Fraser, formerly Parochial Schoolmaster of Crieff, succeeded Mr. Barrie, and continues in office.

CIVIL HISTORY.

MAULDSLIE.

MAULDSLIE originally comprehended nearly the whole parish of Carluke, and, in the times of John Baliol and of Robert the Bruce, had been a royal forest, which was gradually broken up by the latter, and, like other extensive tracts in Scotland, gifted to persons of distinction, in order, no doubt, to secure and maintain men skilled in the art of war, at a time when our small kingdom stood in great need of such aid.

That Hyndshaw, on the north side of the parish, and north also of Garion water, ever formed any part of the forest of Mauldslie is doubtful, because, with adjoining lands in Cambusnethan parish, these lands were held by the Hamilton family soon after securing succour in Scotland under King Robert Bruce, and in the earliest titles no reference is made to Mauldslie.

In the east part of the parish there is a range of land of about 1000 acres, which belonged to the Hospital of St. Leonards, Lanark, commonly called, in past days, "Spital-shields." It is all but certain that these lands lay within the forest of Mauldslie. More to the east, a considerable extent of land, called Hill of Mossplat, Haininghead, &c. till 1648, lay within the parish of Carluke, but were at that time annexed, *quoad sacra*, to Carstairs. These lands, in the royal forest, were gifted by King Alexander to William Giles, who disponed the same to the church of St. Kentigern, Lanark—(*Liber de Dryburgh*).

Before the date of any separate holding of the lands originally constituting the forest of Mauldslie, several facts, worth recording, may be noticed. From the Chamberlain's Rolls, it is found that in 1288 the Sheriff of Lanark acknowledged to have received from the mesne lands of the forest 13 chalders 2 bolls of oatmeal, which he had sold for £9 : 3s. 4d.; and 13 chalders 12 bolls of malt, which he had disposed of for the same amount of money.

By the well-known treaty of 1295, John Baliol, with the view of throwing off his allegiance to Edward I., entered into an agreement with Philip of France towards effecting a marriage between the heir apparent of Scotland and Philip's niece. Amongst other stipulations of that treaty, Baliol undertook to settle a dower of one thousand pounds on the lady, in security of which he was to convey a large extent of property in Scotland and in France, and amongst the rest "Maldisly."

Robert I. granted to the Monks of Lesmachute ten merks sterling yearly, from the revenue of his mills of Mauldslie, for the continual support of lights at the tomb of St. Machute (*Charters of Kelso, No. 204*). The same king, on the 8th of March, 1315–16, granted to the same Monks an annual rent of ten merks sterling from his mills of Carluke, for which the Monks were obliged to find eight wax lights, of a pound of wax each, to burn at the tomb of St. Machute on Sundays and festival days (*Charters of Kelso, No. 476*). Robert III. confirmed to the Monks of Lesmahagow an annual rent of twenty merks—probably the above combined—from his mills of Carluke (*Robertson's Index, p. 145*).

By a charter of Robert I., dated 1324, confirming other very extensive grants and privileges to the Royal Burgh of Rutherglen, a conveyance to a large portion of Clyde is made, in which one of the boundaries touches Carluke parish, at the western border of the Barony of Mauldslie: "Scilicet, de *Neithan*, usque ad Polmade: et de *Garin* usque ad Kelvin." The charter purports to be a confirmation of another granted by David I. in 1126. The Royal demesne of Mauldslie at that early period seems to have had the same land marks that the barony of Brownlee, formerly part of Mauldslie now has on the west,—the point, namely, at which the boundary on Clyde, once belonging to the Burgh of Rutherglen, on the north side, or the junction of Garion with Clyde, while the boundary on the south side of the Clyde is where Nethan issues into that river, at least three miles eastward from Garion. The western boundary is equally peculiar—Polmadie burn joining the Clyde below Rutherglen—and Kelvin, on the opposite side, is upwards of a mile below the Broomielaw of Glasgow.

The earliest alienation of any part of Mauldslie seems to have been an excambion between Robert the Bruce and Elen Quarently,—by which Belstane and Gemily, extending probably to about

2000 acres, was given in exchange for a manor and orchard within the Burgh of Lanark, in 1321. In 1326–7, Braidwood, including Hewheads (Heads)—now part of the Barony of Lee—and Yuildshields, were granted to Sir John de Monfod, for "homage and service," by the same sovereign—a grant extending to over 4000 acres, or nearly a fourth of the parish. Shortly afterwards, one-half of Waygateshaw was granted by the same king to Hugo Polay,—all which lands of Mauldslie, with others subsequently conveyed, shall afterwards be separately noticed.

In the order of dates, it will be found that in 1359 the Sheriff of Lanark charged himself with £4 as the rent of the park of Mauldslie, according to the Chamberlain's Rolls; but stated that he had received nothing on account of the mills of Carluke or the lands of Kilcadzow.

Sir John Danyalstown.—Towards the end of the reign of David II. it appears that his Majesty had conveyed the Barony of Mauldslie to Sir John Danyalstown, whose son and heir, Robert, had been in 1357 one of the twenty hostages to England, in security for the payment of the king's ransom; and in the same reign, Robertson's Index preserves the notice of a charter in favour of Robert Danielstown of the lands of Treipwood on the Clyde, on the forfeiture of one Hastie. In the fourth year of Robert II., 1381, Sir John, on his own resignation, obtained from the king a charter in free barony of the lands of Mauldslie, Law, and Kylcadyow, in the Barony of Carluke, the reddendo being the delivery of a pair of gilt spurs at Whitsunday, in full of all other feudal services. In the following reign, William Danielstown obtained a confirmation under the great seal, "of ane pensioun furth of the barony of Mauldsley," the object of which seems to have been to secure an annuity granted as a portion to a younger son of Sir John, when the succession of the eldest devolved on heirs female.

Sir Robert Danielstown, son of Sir John, was, in 1370, one of the commissioners for a treaty of peace with England. He died in 1399. Walter de Danyelstone, second son of Sir John, was Bishop of St. Andrews, in 1402, an office gifted by Robert III. to secure the peaceable surrender of the castle of Dumbarton, a portion of the heritage of the Danielstown family, which Walter had by force taken possession of. He died towards the end of the same year.

Robert Maxwell.—In 1402, according to Nisbet and others, Elizabeth, daughter and co-heiress of Sir Robert Danielstown, Knight, of that ilk, married Robert Maxwell of Calderwood, second son of Sir John Maxwell of Pollock, when the Barony of Mauldslie, including Kilcadzow and others, was settled on them and the heirs of the marriage.

Sir John Maxwell, his son and heir, was one of the gentlemen of Scotland who, in 1423, went to Durham to meet James I. on his liberation, and to welcome him to his kingdom, having, with six others, secured a safe conduct for themselves and twenty-five attendants. In June, 1435, he was in the train of Lady Margaret, eldest daughter of James I., on her passage to France, to become the wife of the Dolphin, son of Charles VII., the ships sailing from Dumbarton. In 1454, he was one of the ambassadors sent to England to arrange a truce. He was appointed one of the Lord Auditors in 1456, and sat in Parliament in 1467-8 and 9. He died in 1476, was succeeded by his son Sir John, and by his grandson Sir Gavin, who died in 1493.

Sir Robert Maxwell, great-grandson of Sir John of 1423, had a charter under the great seal, "domino Robert Maxwell de Calderwood, et Sibella Carmichael, ejus spousa," of the lands and barony of Mauldslie, dated 25 October, 1493. Sibella Carmichael, was a daughter of the family of Carmichael, of Carmichael; and as connecting by relationship the parties to this charter with a subsequent, and somewhat remote proprietor, of Mauldslie, the document is interesting.

Sir Robert Maxwell succeeded his father in 1540. He was one of those active Scotchmen who, in 1545, subscribed an agreement with France, binding themselves to invade the Kingdom of England "as oft as the occasioun of tyme sal occur, and sal be thot necessary and profitable." He was one of the Parliament which, in 1560, ratified the Confession of Faith. Having no children, he in 1553 resigned the barony of Mauldslie in favour of his brother John.

John Maxwell, brother of Sir Robert, succeeded him. On the escape of Queen Mary from Lochleven Castle, in 1568, he joined her Majesty's standard at Hamilton, and was at the engagement at Langside. Three years after, he died.

Sir James Maxwell succeeded his father. He, and James

Maxwell, younger, of Calderwood, were included in the indictment of 28 July, 1572, along with other proprietors of Carluke, "for arte and pairt of the slauchters and murthores of umq^le^ the King (Darnley), and twa Regents." Sir James lived in the time when the Earl of Morton ruled Scotland with a high hand, and in 1577 he became security for 20,000 merks, that Lord Maxwell, his relation, who had been imprisoned by the Regent, and was then permitted to reside in St. Andrews, should not leave that town—a bond which was properly cancelled by the Parliament the following year. By contract, dated 5 February, 1585, between the Earl of Bothwell as commendator of the Abbacy of Kelso, and Sir James Maxwell of Calderwood, and his son Edward, the Earl agreed to let the teinds of Carluke under certain conditions; and in the following year the tack was granted for a lifetime and nineteen years for 110 merks—£6. 2*s.* 2*d.* sterling. Sir James represented the county in Parliament during the years 1593 and 1594,—in the last of which years he was elected one of the Lords of the Articles. In the 18 Parliament of James VI. (1606), there was granted a ratification to the young Laird of Calderwood, of "ane tack of teynds."

Sir James Maxwell, son of Sir James, succeeded, and, according to the records of Parliament, he represented the county in 1608-1617 and 1621. The lease of the teinds, before mentioned, was in 1617 prorogued by the commissioners of teinds, with consent of the Lords of Erection, to two lives and two nineteen years. Sir James was thrice married, and by his second wife, Isabel, daughter of Alexander Hamilton, of Innerwick, had daughters, married to William Lindsay, elder, of Belstain, and to William Lindsay, younger, of Belstane (*Baronage*). His third wife was Margaret Cunningham, daughter of James, 7th Earl of Glencairn, sister to Ann, Marchioness of Hamilton, and widow of Sir James Hamilton, of Evondale, by whom he had a daughter who married William Lockhart, of Wicketshaw, in 1634. The third Lady Maxwell, as Lady Calderwood, is retained as one of the "Ladies of the Covenant." She was a correspondent of Principal Boyd, and her letters are generally dated from Mauldslie, where she seems to have resided during her widowhood. Boyd alludes to the death of this lady under date 1623, as stated by Woodrow in the life of Boyd, in the following terms: "About the same tyme dyed that holy

wife and virtuous lady (equally, if not beyond any I have known in Scotland), the Lady Calderwood, and formerly the Lady Evandail, eldest daughter of the Earl of Glencairn, a woman of an excellent spirit, and many crosses, &c."

Edward Maxwell, the eldest son of Sir James Maxwell, so early as 1606, had a ratification by Parliament of a tack of the teinds of Carluke, as noticed above. He was in 1622 retoured heir to his father in the lands and barony of Mauldslie (*Inq: sp: 146*). He was succeeded by his younger brother.

Sir James Maxwell, who had on the 25th February, 1625, a charter under the great seal of the barony of Mauldslie, and on the 28th of March, 1627, was erected a Baronet of Nova Scotia,—his patent conferring on him the regality of Mauldslie, in North America. In the first Parliament of Charles I., (1663,) a protestation of Sir James Maxwell, of Calderwood and Mauldslie, is recorded. He was, in 1644, one of the committee of war for the county. Having dissipated his fortune, according to Hamilton of Wishaw, he sold the barony of Mauldslie to Arthur Erskine of Scotscraig, who had not retained it long,—for Wishaw farther states that, "for payment of his debts and relief of cautionerie it came to the Laird of Alva" (Sir Charles Erskine).

In a charter by William Lindsay, of Belston, and others, in favour of William Lockhart, of Kirkton, dated 21st August, 1665, it is stated that Charles Erskine, of Mauldslie, was the superior of Overkirkton and Hillhead at that time. These statements may be correct in some particulars, for without dates or details of the titles it would be unsafe and unwarrantable to dispute them; but it is certain that in 1645, at the appointment of a schoolmaster, 6th August of that year, Alexander Maxwell, of Mauldslie, was on the sederunt of a meeting of heritors of Carluke. On the 14th of January, 1646, he was censured in Carluke kirk for "complying with the enemy" (the King's army), in so far as that he "went to the 'Ligure,' procured a protection (from Montrose at Bothwell), had enemies in his house, gave them * * * and sent y^m^ propynes." Colonel John Maxwell, Sir James' son, by Lady Margaret Cunningham, was in, if not of Mauldslie, in 1648; and Sir John, his son, stood in the same position in 1662.—(*Carluke Session Records.*) Colonel John was steady in the cause of Charles I., on whose account he suffered many hardships. He attended his cousin, the Duke of

Hamilton, in his expedition into England, anno 1648, for which, after his return, he had to do penance in the Kirk of Carluke. He, however, persisted in his loyalty, and, as a colonel of the Scottish army which opposed Cromwell, lost his life at Dunbar, in 1650. John Maxwell, fiar, of Calderwood, on the 25th of August, 1658, was on the sederunt of a meeting of heritors of Carluke to provide "for a horse and 2 Kyes grasse" for Mr. Jack, the minister.—(*Session Records.*) John Maxwell, younger, of Mauldslie, had a process, of a delicate nature, depending against him in Carluke kirk-session, at the time of the general election of 1662. In 1665, as already stated, Sir Charles Erskine was of Mauldslie. Notwithstanding these facts, it will be found in the Douglas Peerage that the laird of Alva sold the barony of Mauldslie in 1649, to Sir Daniel Carmichael, second son of the first Lord Carmichael, who was, we find, in that year appointed treasurer depute, when his father was deprived of the office for his adherence to the engagement—(*Act Parl. vi. 421, 422*). An act was passed in 1656, towards the maintenance of the Spanish war, and other necessary services of the Commonwealth; amongst the Commissioners we find Sir Daniel Carmichael—not designed of Mauldslie. By the act of indemnity passed in 1662, he (not designed of Mauldslie), was excluded from its operations till he paid a fine of of 24.000lb.

Sir Daniel Carmichael, of Maulsly, was a party to a charter of apprising to Alexander Durham, of Largo, of Claud Hamilton's part of the lands of Brownlie, in 1671. He was, in 1678, appointed one of the Commissioners of Supply. In 1683, he was imprisoned for reset of rebels, and other treasonable crimes: and, in 1684, was fined in 12,000 merks. He represented the county in the Convention of Estates which met in 1689, and signed the protest, by which the members, before opening a letter from King James, declared that should it contain an order for dissolving the convention, that it should not impede their procedure until they had settled and secured the Protestant religion, government, laws, and liberties of the kingdom. He also subscribed the letter addressed by the estates to William of Orange, as King of England. In the same year, in the first parliament of William and Mary, he was nominated one of the Commissioners of Malitia for the shire, and a Commissioner of Supply, which latter office he held in the following year. To the poor of Carluke he mortified 2,000 merks, about

1687, a sum which was not finally paid till 1757, in consequence of family embarrassments. Having no children, he, on the 29th of July, 1687, executed a bond of tailzie by which he obliged himself to resign the barony of Mauldslie in favour of his grand-nephew, Daniel Carmichael.

The Honourable Daniel Carmichael, third son of John, Lord Carmichael, first Earl of Hyndford, in 1695 presented a petition to Parliament stating that by the deed of tailzie "Sir Daniel did oblige himself to resign the lands of Mauldslie and others, upon which he had only rights of apprizings and adjudications, and infeftments of annual rents, some whereof was redeemable, as if they had been his own irredeemable absolute property, and did oblige his heirs of tailzie to pay his debt and take discharge thereof, under a strict irritancy, without any latitude to pay the same out of the estate obliged to be resigned, as certainly he intended." The Parliament having considered the matter, passed an act declaring that, "notwithstanding the foresaids provisions and irritancies, it shall be lawful to the said Daniel Carmichael, and his heirs of tailzie, not only to do all necessary deeds of and concerning the said rights to which in law they can be compelled, but also, to transact the same or otherwise dispone therein in haill or in part as they shall find convenient, to be employed for the same uses and ends appointed by the tailzie for payments of debts of the defunct, and they employ the surplus prices according to the destination, and under the same irritancies, and sic-like, as if the said restriction had never been made"—(*Act Parl. ix., 494*). In the Poll Tax list of the Parish of Carluke for 1695, the entry for Mauldslie is as follows: "The Laird of Maldsley, his chamberland and servants, £31. 15. 06" (Scots). The Honourable Daniel Carmichael was appointed a Commissioner of Supply in 1695, and again in 1704. Daniel Carmichael of Malsly, according to a list published in 1696, was a subscriber to the Darian Company for £1000. He died in 1710, and was succeeded by his son Daniel.

Daniel Carmichael must have been very young at his father's death, and had tutors dative appointed, namely,—The Right Hon. James, Earl of Hyndford; William Carmichael, advocate; and Sir William Steuart, of Castlemilk. He was served heir to his father in the entailed estates, 8 July, 1712. At the death of Daniel Carmichael in 1710, an action of reduction, spulzie, and reckoning,

was in dependence in the Court of Session, of decreets, and proceedings thereon, in Mauldslie's name, pronounced in his own barony court in 1707, against John Lewars, one of his tenants. The tenor of evidence, in the case, tended to establish an exercise of power bordering on oppression. To this action the infant successor and his tutors were sisted. The decreet containing all the facts and circumstances, is in the roll fashion, twenty-five feet long. The family had gradually become incumbered, so much so, that in the succession under notice, the legal representative declined to serve to the moveable estate, which was consequently taken up by the creditors. Towards amending matters, an act of Parliament was obtained enabling the proprietor and the succeeding heirs of tailzie, to sell part of the lands for payment of debts chargeable thereon, and to purchase other lands to be settled to the same uses. Under this act parts of the estate of Mauldslie and others were disposed of. In 1784, under the act alluded to, William Steel, minister of Dalserf, acquired Brownlie and Bowmanhirst, with certain superiorities; and shortly afterwards, Archibald, Duke of Douglas, acquired the five-pound land of Bellstain, comprehending the lands of Bashaw. It appears that in 1756 Daniel Carmichael renounced the management of his estates to his friends, to act as commissioners for him, in consequence of growing incapacity. He died in 1765, leaving five sons—Daniel, a young naval officer, who died at sea, John, William, Thomas, and Andrew.

John Carmichael, who succeeded his father, in early life served on board the Tartar, with his brother Daniel, under Captain, afterwards Admiral Sir John Lockhart Ross, in 1759. He was drowned in Clyde, 28 August, 1774. This melancholy accident, particularly noticed in the MS. Diary of his neighbour, Mr. Harvie, of Brownlie, on the day the body was discovered, is in these words: "30 August, 1774. This morning the corps of John Carmichael, of Mauldslie, was found near Dalserf ford—universally regretted by all ranks—an example of fraternal affection and beneficence—an example to all ranks—to all the elder brothers—the most obliging neighbour—a hospitable landlord—and though born to high expectations, yet far above the meanness of pride and family stateliness—he was affable and easy to all mankind. But devoted to destruction from his cradle. He was sent to sea at 12 years of

age. Being habituated to the dangers of the watery elements, and having often escaped them, he learned too much to despise them, and at the age of 27 fell a fatal sacrifice to foolhardiness: having swimmed his horse across Clyde three times on his way home, he perished in the fourth attempt near the foot of his own avenue." Mr. Carmichael, on the day of the accident, had dined with Mr. Howison, of Holmfoot: at starting for home he crossed Clyde on horseback, in a full stream on the rise; to reach Milton, he crossed Clyde at Willans ford, to visit Major White, but finding the minister of Carluke with the Major—a gentleman he did not wish to meet, on account of some pending ecclesiastical enquiry in which he was a party—he recrossed the river and passed down to, and attempted the ford, which directly led to Mauldslie avenue, where the accident occurred. Although one of the best swimmers of his time, the fact that, in the struggle for life, the right spur had caught and passed through the skirt of his coat, was enough to render any attempt at swimming futile.

William Carmichael, who succeeded, died in India within four years. Thomas attended a meeting of heritors on the 28th of August, 1776, as factor for William Carmichael, of Mauldslie, his brother; whom he succeeded.

Thomas Carmichael succeeded, in 1778;—and at the time he so unexpectedly became Earl of Hyndford, in 1787, with right to the Carmichael estates, was collector for the county of Lanark. His predecessor in the earldom, on the eve of an election of peers, was thrown from his horse in the public streets of Edinburgh and killed. This unfortunate nobleman, fourth Earl, descended from the second son, and Thomas, the fifth Earl, from the third son of the first Earl of Hyndford.

Sometime after succeeding to the title and to the Carmichael estates, he resolved to remove the old massive quadrangular mansion of the Maxwells, noticed by Hamilton of Wishaw. This old house was approached by a long straight avenue from the river, and entered by an arch through the south front,—the avenue being flanked by walls faced with yew, fantastically cut—ornamented with stone vases, statues, &c., and near the river terminated by a grand gateway with watch-towers, surmounted by huge figures of lions. Before the work of destruction commenced, a dwelling had to be provided, and the present castle,—the wonder of its time,—

was built and finished in 1792-3, from a design by Adam of Edinburgh.

Andrew Carmichael, sixth Earl of Hyndford, succeeded his brother in 1811. While at Carluke school along with his brother Thomas, under Mr. Murray, he used to reckon himself as the seventeenth person from the title. His early prospects could not be high, for he was apprenticed to John Reid, Cabinet-maker and Joiner, Candleriggs Street, Glasgow (father of the Venerable Senex, who wrote about old Glasgow after he had reached his ninetieth year), and bound by indenture for seven years. He, however, did not fulfil his engagement, but procured a commission in the 16th Light Dragoons—and served with his Regiment in the American war—as well as at the disastrous military failure at Dunkirk, in 1793. Curious as it may appear, it was a common belief that the future peer secured his first step in the army through the interest of General Roy, who, from among the people, rose to distinction in the army, and in science.

On the death of Andrew Carmichael, sixth Earl of Hyndford, in 1817, the title became extinct. No member of Daniel Carmichael's family ever married, except Grizil, wife of Captain Archibald Nisbet, of Carfin, and consequently the Carmichael estates, and entailed and greater part of Mauldslie, passed to the heir of entail—namely, the representative of the Lady Margaret Carmichael, eldest daughter of James Carmichael, second Earl of Hyndford, who married, in 1717, Sir John Anstruther, of Anstruther and Elie, baronet.

Sir John Anstruther, grand-nephew of the above, accordingly succeeded to both estates, and assumed the name of Carmichael. He died on the 28th of January, 1818, and was succeeded by his only son, born a few days after his father's death; and who lost his life through an accident with fire-arms, in November, 1831.

Sir Windham Carmichael Anstruther, uncle of the young and unfortunate heir, succeeded. He was an officer in the Coldstream Guards, and was with his regiment at Waterloo, but retired from the service on his succession. At the time of his death, 15th September, 1869, he was a Deputy-Lieutenant of the County of Lanark, and Major of the Lanarkshire 1st Royal Militia.

Sir Windham Charles James Carmichael Anstruther, Baronet, M. P. for South Lanarkshire, son of Sir Windham by his first marriage, succeeded, and is now in possession.

Grizil Carmichael, only surviving member of the family of Daniel Carmichael, of Mauldslie, succeeded to the unentailed part of that estate, including the Castle and moveable estate, on the death of the last Earl of Hyndford, her brother. On the death of his mother, in the month of January, 1824, Archibald Nisbet, of Carfin, succeeded to the unentailed portion of Mauldslie; and his sister, Jane Vigar Nisbet, wife of Colonel Thomas Gordon, of Harperfield, succeeded to the moveable estate, including many valuable and unique paintings, gems, and curiosities, collected by the third Earl of Hyndford, commonly called the ambassador, which, at her death, passed to her eldest daughter—and were, long after her death, in part disposed of by public sale. At Mr. Nisbet's death, in 1840, Carfin, now called Holmhead, in Lanark parish, and the unentailed part of Mauldslie, came to his nephew, William Gordon, of Harperfield, afterwards Sir William Gordon, K.C.B., colonel of engineers—a name made memorable by his skilful and daring operations at Sebastopol—who, after a most distinguished career, came to a melancholy death, in 1870, in the 56th year of his age.

In 1846, this portion of Mauldslie was sold to William Dixon, of Govan, one of an enterprising family in the coal trade and in the manufacture of iron, long before the hot blast or railways were known. He acquired a fortune, and his works still continue in operation, under the management of his only son, William Smith Dixon, of Govan Iron Works.

Mauldslie again came into the market shortly after, and was, in 1850, purchased by James Hozier, of Newlands, now in possession.

BELSTANE.

THE earliest notice of Belstane known, and the first mention of any inroad on the forest of Mauldslie, is an exchange between Robert Bruce and Elen de Quarentlay, whereby the King granted, before 1321, the lands of Belliston and Gemily, in the forest of Maldsley, in excambion for certain lands in the Burgh of Lanark—(*Reg: Mag: sig: 15.76—Robertson's Index*)—the reddendo being half a silver mark yearly. Belstane lands were subsequently acquired by the Livingstones of Warrenhill, who thereupon took the designation of Belstane. Pitcairn, in his "Criminal Trials," relates that, in 1530, "A respitt to Johnne Grahame, within the Sherifdome of Lanark, for the sclauchter of umq^le^ James Livingstone, of Belstone," was granted.

John Livingstone, of Belstone, was one of the number, belonging to Carluke parish, charged, in 1572, with being guilty, art and part, in the murders of Darnley and the two Regents (*Criminal Trials*); and Livingstone, of Covington, was security for his appearance at the Justice air, at Lanark, under a penalty of £1,000. In 1585, John Livingstone, of Belstane, complained to the Council of an assault which had been made on the 5th of February: "He walks out," as he says, "under God's peace and the King's, when suddenly he is beset by about forty people, who had him at feud—All bodin in feir of weir," namely, "armed with jacks, steel bonnets, spears, lances, staffs, bows, hagbats, pistolets, and other invasive weapons, forbidden by the law." "At the head of them was William, Master of Yester, a denounced rebel on account of his slaughter of the Laird of Westerhall's servant; Alexander Jardine and Matthew Moffat, in Woodend; James Borthwick, of Colela; James Lawder, of Hartpool; Michael Hunter, of Polmood; John Hoppringle, in Peebles; Jas. Hoppringle, of the same place; William Brenarde (Burnett?), of the Barns; John Cockburn, of Glen; and Colin Langton, of Earlsburgh, were among the company, evidently all of them men of figure and importance. Having come for the purpose of attacking Livingstone, they no sooner saw him than they set upon him, with discharge of their fire-arms to deprive

him of his life. He narrily escaped, and ran back to the house, which they immediately environed in the most furious manner, firing in at the windows, and through every other aperture for the space of three hours. A 'bullen' pierced his hat. The offenders were all denounced rebels." The Hays of Yester held the lands of Auchtermuir (Athcartmuire—so written in a Precept of Clare by the Earl of Tweedle, Lord Hay of Yester in 1655), through marriage with a daughter of Sommerville of Cambusnethan in 1427, which lands were nearly adjacent to Belstane; and it is not improbable that domestic strife may have led to the assault so particularly described. He died before 1608.

Alexander Livingstone succeeded his father in 1608, in the lands of Belstane and Warrenhill (*Inq: Sep: 82*). He is mentioned in the testament of James Hamilton, of Garein, in 1610; and in 1620, he became security for Lindsay, of Dunrod, in a criminal matter. But three years before this time the Lockharts, of Lee, seem to have been in possession of Belstane.

Sir James Lockhart, of Lee, in 1617 obtained a charter in his own favor, and that of his wife, Jean Auchenleck, and his son John, to the lands of Melvin and Bellestone; and in 1623, Sir James had a charter under the great seal—"domino Jacobi Lockhart, de Lei, militi, terrarum de Belleston-town, Mosside, &c. (*Baronage*).

Colonel John Lindsay, who acquired right to Belstain, was, in 1639, Governor (sometimes written Constable or Captain) of Edinburgh Castle, and as such, had custody of the Duke of Montrose. On 30 July, 1641, he was ordered two weeks' pay from the readiest of the Castle rents, and on the same day was commanded by the Estates not to suffer Lawyers or friends to have access to the Duke. In 1641, it is stated that he was, as Captain of the Castle, to receive 200 merks monthly in that capacity (*Balfour*). Lindsay, of Belstane, represented the county in the convention held in 1643, and was chosen one of the executive Committee of that body, on whom were conferred extensive and most unconstitutional powers (*Act Parl: vi. 4. 57*). He was in the same year nominated along with the Laird of Dalserf, joint-convener of the county commissioners of the supply raised to meet the expenses of the army sent to Ireland, and received a commission from the Estates as colonel of a regiment of foot (*Ib: vi. 29. 51*).

In the following year he was made Governor of Berwick, and was again elected one of the executive Committee of Estates, and formed one of the moiety thereof who were sent to England to join the army (*Ib: vi. 69. 138*). He was called before the Kirk-session of Carluke in 1645, for "securing a protection" from the Duke of Montrose while encamped at Bothwell, after the battle of Kilsyth, and censured for "complying" with the King's army. William Lindsay, his son, was one of the number who, on the 4 of August, 1650, were appointed by the Heritors and Kirk-session of Carluke "for ingathering and sending provisions to the army (to oppose Cromwell), and for quartering sojors yt comes to the paroch." In 1660 he, with a party under his direction, made a raid on the Earl of Queensberry, "and by force of arms entered into his houses, seized upon his goods and chattels, destroyed his arms, possessed themselves of everything they could be master of belonging to him and his tenants, and thereafter set fire to the yets of Drumlanrig." This outrage was, however, condoned by the Earl, on payment of £2000 sterling, although that sum was considered much under the damage done—(*Ib: vii. 95*). William Lindsay was appointed one of the commissioners of excise for the county in 1661 (*Ib: vii. 91*). In May, 1671, he obtained a charter under the great seal confirming to him the £5 land of Belstane, comprehending the lands of Bashaw, which was ratified by parliament in the following year.

Sir Daniel Carmichael, of Mauldslie. In 1673, William Lindsay, elder of Belstain, and John Lindsay, yr thereof, disponed these lands to Sir Daniel Carmichael, of Mauldslie. The elder and younger Lindsays married sisters, daughters of Sir John Maxwell, of Calderwood and Mauldslie, by his first wife, Isobel, daughter of Sir Alexander Hamilton, of Innerwick (*Baronage*); but William must have been twice married,—for Margaret Muirhead, by a tack dated at Kinshaw, 16th August, 1678, describes herself as "Relex" of William Lindsay, of Belstaine, and in her own name let lands and limestone at Gair. Mr. Oliphant, minister of Carluke, after his removal to Carstairs, prosecuted "Margaret Muirhead, lady belstane, and Archibald Gray in gair, Thomas and William Grays his sons, tennants of the said lands, for arrears of stipend for 1689-90-91-92." These facts establish, that Sir Daniel Carmichael must have purchased Belstane with the burden of the liferent of Margaret Muirhead to a certain portion of the lands. James

Lindsay, her son, and "Robert Norvall, Wryter, Carlouk," subscribe the tack to the Grays as witnesses.

Daniel Carmichael, third son of John, Lord Carmichael, afterwards Earl of Hyndford, succeeded to Bellstain in 1694, on his father, the heir of conquest, renouncing in his favour (*Decreet of adjudication*).

Daniel Carmichael, his son, in 1712 succeeded (*Retour of sp: service*), who, under the powers conferred on him by an Act of Parliament passed in the nineteenth year of George II., sold Belstane to Archibald, Duke of Douglas, in December, 1750, namely, "All and Haill the five-pound land of Bellstain, comprehending therein the lands of Bashaw, with the tower, fortalice, houses, biggings, yeards, orchyeards, meadows, fishings, coalls, coalheughs, lime and limestone, peats, mosses, muirs, parts, pendicles, and pertinents thereof, lying within the parochine of Carlouck."

The Duke of Douglas entailed these lands in July 1761, and died the same year.

Archibald Stewart, nephew of the Duke, afterwards Lord Douglas, of Douglas, succeeded, and made up titles in 1761. This was the successful party in the great "Douglas plea," pursued by the Duke of Hamilton, on the score of the supposed spurious origin of Stewart, as not being the child of Lady Jane Douglas, sister to the Duke. He died in 1828.

Archibald, second Lord Douglas, of Douglas, succeeded on the death of his father. He obtained an Act of Parliament, 5 and 6 William IV., c. 20 (21st July, 1835), empowering him to disentail Belstain lands and others, and to hold the same in fee simple. He died in 1844.

Charles, Lord Douglas, succeeded, and died in 1848.

James, Lord Douglas, succeeded his brother Charles. He was in holy orders, and held office in the Church of England. He died in 1857.

Jane Douglas, of Douglas, Lady Montagu, succeeded her brother James. She died in 1859.

Lucy Elizabeth Douglas, of Douglas, Countess of Home, wife of Cospatrick Alexander, Earl of Home, succeeded her mother in 1859, and is now in possession.

Belstane, previous to 1665, was of greater extent, a considerable portion having been acquired by Walter Lockhart, of Kirkton, and by the heritors of Carluke to extend the Glebe of the minister.

BRAIDWOOD.

ORIGINALLY the Barony of Braidwood, consisting of Braidwood, Zuleshields, and Hewheads (Heads), was granted by Robert the Bruce, in 1326–7, to John de Monfod, who had other lands in Lanarkshire and Peebleshire gifted to him by the same sovereign for "homage and service."

The earliest notice of Braidwood hitherto found is in Blind Harry's narrative, already alluded to. Wallace had just performed that feat of arms called the Battle of Biggar; and he and his followers had passed westward. A halt of three days had been made at Braidwood, where a council was held, resulting in a resolution to appoint Wallace guardian of Scotland, in 1297.

Sir John de Monfod had an only daughter, Margaret, who married Alexander de Cockburn about 1370, according to Chalmers; and it is stated that the barony of Skirling, originally granted to Sir John de Monfod by Robert I., was conveyed to Cockburn as a marriage portion. About the same time Heads, then part of Braidwood, was also conveyed to Alex. de Cockburn, and conjoined to the barony of Skirling.

Margaret de Monfod subsequently married John de Craigie, and had children by both marriages, the feuds and disagreements between whom have so far conduced to aid in a history of the barony of Braidwood. By the first marriage she had two sons and a daughter—William, Edward, and Agnes, all of whom were alive at their mother's death. By her second marriage she had also two sons—John and Walter, who died young; and a daughter—Margaret, of Craigie and Braidwood.

Margaret, of Craigie and Braidwood, was, according to Nisbet, married in 1387 to John Stewart, Knight, son of Sir Robert Stewart of Durisdeer, ancestor of the Stewarts of Rosyth, and nearly related to the King of Scotland. Stewart, it seems, had claimed, in right of his wife, founded on a conveyance by her mother in favour of Walter her youngest son, the lands of Heads, in the face

of the proper heir, the eldest son of the first marriage; but a charter, dated 8th Dec., 1380, states that King Robert II. granted the barony of Skirling, to which Heads was conjoined, "to William de Cockburn, and the heirs of his body; whom failing, to Edward his brother, and the heirs of his body; whom failing, to Agnes their sister, and the heirs of her body; whom all failing, to the said Margaret of Craigie, their sister uterine." The resignation of these lands to the King by Sir John Stewart and Margaret, of Craigie and Braidwood, on which the charter referred to followed, had been made purposely to put an end to a litigation long in dependence before the sovereign and his council, regarding the succession to the lands of Heads. In 1381, accordingly, Robert II. confirmed these lands by charter to William de Cockburn, son of Alexander de Cockburn, and Margaret de Monfode, the daughter of John de Monfode, Knight, the lands of Hewheads—(*Reg: mag: sig: 144–88*).

Vere Irving, in his work on the "Upper Ward of Lanarkshire," had overlooked most of these facts, and, indeed, confesses to the lapse of a century in the history of the Monfod family.

The mangling statements respecting the family of Sir John de Monfod, of Braidwood, are distracting. Chalmers, following older genealogists, states that Agnes, daughter of Sir John de Monfod, married the progenitor of the Douglas of Dalkeith, afterwards Earls of Morton. Now, Sir John had only one child, Margaret, whose personal history has already been traced. That Agnes de Cockburn, daughter by the first marriage of Margaret de Monfod, and consequently grand-daughter of Sir John, married Sir John Douglas, son of Sir John, Captain of the Castle of Lochleven, is certain. Vere Irving solemnly records the marriage of Margaret de Monfod to her own son by the first marriage—namely, William Cockburn, of Stirling. Robertson's Index notifies the existence of a charter, recorded in the rolls of David II., by Margaret Monfod, to Walter Craigie, her spouse (importing her marriage to another son), of the lands of Heviddes. Walter Craigie was the youngest son of Margaret Monfod by her second marriage, and no doubt the word "spouse" is an error of transcription—a source of numerous errors. The dates, above given, regarding particular events cannot be correct. If Margaret de Monfod was married about 1370, her daughter by a second marriage, could not have

been married, and a party, with her husband, to an action long in dependence in 1381. This last date being no doubt correct, it falls, as a necessary consequence, that Margaret de Monfod's marriage with Alexander de Cockburn, must have been of much earlier date. But to add to this confusion, in Nisbet's heraldry, it is stated that the daughter of Joannes de Craigie, heiress of Craigie and Braidwood, married Sir John Stewart, in 1387, or seven years after the settlement of the question between the Craigie and Skirling families, in which Stewart and his wife were parties! The barony of Braidwood continued in the family of the Stewarts till 1497, and consequently had remained in the hands of Sir John de Monfod's descendents, by the Craigie and Stewart branch, during 171 years.

John Stewart, of Craigie, held the barony of Braidwood, in 1465. And in 1482, 13 December, King James IV. confirmed a charter by John Stewart, of Craigiehall, to Alexander Stewart, his son, of the barony of Braidwood, with the tenandry of Hewheads, and patronage of St. Leonard's Hospital. The peculiarity of this charter is the conveyance of the "tenandry of Hewheads," which had long been in the hands of the Cockburns, of Skirling—evincing a hankering after the property so long after adjustment of rights in 1381. But the right was absolutely conveyed to the 5th Earl of Angus, and by him to his son, and ultimately to the Lockharts. It is a remarkable fact, too, that in 1616, Henry Stewart, of Craigiehall, served himself heir to his great-grandfather, John Stewart, of Craigiehall, to the "right of patronage to St. Leonard's Hospital" alone (*Inq: spec. 105*), 120 years after it had been disposed of to the Earl of Angus, along with the barony of Braidwood, as shall be afterwards stated. The portion of Braidwood barony originally granted to Sir John de Monfod, called Hewheads, or Heads, and which was conveyed to his son-in-law, and conjoined to the barony of Skirling, remained in the hands of the Cockburns till 1 May, 1610, when Sir William Cockburn, who succeeded his father, Sir James, 20 December, 1603, sold the same.

James Lockhart, of Lee, acquired the lands of Heads from Sir James Cockburn, which were incorporated with the barony of Lee, by charter under the great seal to Col. Wm. Lockhart, of Lee, in 1614. In this way part of the original barony of Braidwood

remained in the possession of the descendents of Sir John de Monfod, by the Cockburn branch, during 284 years.

Heads was, for a considerable time, a separate holding by a branch of the family of Lee. In 1646, "Mr. Jo Lockheart, of Heads, went to ye Ligure, procured a protection, keeped committees as a committee man, entertained ye rebells, and stented his tennants for leav money for them." This was a charge made against Mr. John by the Kirk-session of Carluke, for which he was censured —the rebels being the army led by Montrose! Hamilton of Wishaw, who wrote about 1710, states that "More upward in the parish lyeth the Heads, a convenient house, seat, and gardens." The site of the house is now within the policies of Lee, with little left to mark the spot, and the Heads branch of the Lockharts is extinct.

Archibald, fifth Earl of Angus.—The barony of Braidwood—exclusive of Heads—passed from the representatives of Sir John de Manfod, by a charter, dated 8th May, 1497, granted to Archibald, fifth Earl of Angus (Bell-the-Cat), on the resignation of Alex. Stewart, of Craigie; and the Earl conveyed the same to his second son, Sir William Douglas, in patrimony, who obtained a charter under the great seal, dated 25th Feb., 1510, of the barony of Braidwood, tenandry of Hewheads, and patronage of St. Leonard's.

Sir William Douglas, of Braidwood, married Elizabeth, a ward of James IV., daughter and co-heiress of Sir John Auchenleck, of that ilk, with whom he got the lands and barony of Glenbervie, in Kincardineshire, which afterwards became the chief title of the family. He was killed in 1513 at the battle of Flowden.

Sir Archibald Douglas succeeded his father, who had a charter to Braidwood to him and his wife, Agnes Keith, in 1542; and Sir William, son of Sir Archibald, succeeded, and had a charter to Braidwood in 1567–8.

At this stage of the history of the barony of Braidwood, an aggressive political element intrudes itself. The Earl of Morton's execution and forfeiture, and the consequent difficult position of the house of Angus with the young King, who, for the time, was under the influence of the newly-created Earl of Arran, opened to that aspiring man yet another source of aggrandizement. In 1581, accordingly, an Act of Parliament was passed, ratifying a grant in favour of Harrie Stewart of Gogar, Arran's brother, of the barony of Braidwood, "whilk pertinent of befoir to James, some time

Earl of Moretoun, or any other, or by that of Archibald, Erle of Angus, sum tyme immediat tennant of our soveriane Lord, of the said Baronie, quhom, of the persons above written or others quhatsumever held the same." The intrusion of the Earl of Morton into the narrative of the Act, seems to have been done for effect, because it is nowhere evident that he ever had any interest in Braidwood. The short-lived power of Stewart, Earl of Arran, brought about a better state of things; and in 1585 the Act of Rehabilitation recalled this Act amongst others, and possession of the property was resumed by Sir William Douglas of Braidwood, now of Glenbervie, who, on succeeding to the Earldom of Angus, three years subsequently, disposed of the barony of Braidwood.

John, Lord Thirlstane, High Chancellor of Scotland, and his wife, Dame Jean Fleming, daughter of George, Lord Fleming, by Barbra, daughter of the Duke of Chatelherault, acquired Braidwood from the Earl of Angus, in 1588. King James VI. granted a charter in favour of Lord Thirlstane, dated 1593, whereby all his lands, including the barony of Braidwood, were united and erected into a free barony, lordship, and regality, to be called the Regality of Braidwood, a state of matters which continued while that family remained in possession. Lord Thirlstane was commendator of Kelso in 1595, and died 3rd October, the same year. The "Chronicles of the Kings of Scotland" mentions that Dame Jean, his widow, afterwards married the Earl of Cassiles—"ane very unmeet match, for she was past bairns-bearing, and he was ane young man not past 23 years or thereby, and his lands unheired. The King and Court mockit the same marriage and made sonnets in their contempt, and especially his Majesty took his pastime of that sport."

John, Earl of Lauderdale, succeeded his father, Lord Thirlstane. He was created Earl of Lauderdale in 1624, and died in 1645. Under him were granted the earliest titles to vassals of Braidwood, bearing date 1618.

John, second Earl, afterwards Duke, of Lauderdale, was served heir to his father, 5th September, 1649, in the barony of Braidwood and patronage of St. Leonards. He was commissioner under Charles II. in 1669; created Duke of Lauderdale in 1672; president of the Council in 1681,—and many honours were heaped upon him for his loyalty in the cause of Charles II. He died, 24th

August, 1682, without heirs male, and the dignity of the Dukedom became extinct. This nobleman figured largely in the annals of history during a very convulsed state of society—the historical importance of which is still a work for the future philosopher.

Archibald, Earl of Angus.—By Decreet of Transumpt, 1653, before the Commissioners for the administration of Justice to the people in Scotland, a contract passed between John, Earl of Lauderdale, and Archibald, Earl of Angus, dated 4th and 25th May, 1657, disposing of the barony of Braidwood, and patronage of St. Leonard's Hospital; and in 1673, his son, James, then Marquis of Douglas, obtained a charter, under the great seal, of the barony of Braidwood, &c., which nobleman, in 1681, sold the barony, with the patronage of St. Leonard's Hospital.

Sir George Lockhart acquired the barony, who, in the rolls of Parliament, as representative of the County of Lanark, is designed of Braidwood, a designation which he retained till he acquired the barony of Carnwath. On the 24th of May, 1690, George Lockhart was served heir to his father, Sir George, in the lands and barony of Braidwood—the superiority of which continues in possession of the Carnwath family, now represented by Sir Simon Macdonald Lockhart, Baronet.

The "Tower and Fortalice of Braidwood," so named in most charters—sometimes, as in Bleau's Atlas of 1680, called the "Castle of Braidwood"—but commonly known as the "Tower of Halbar," is the only mural relic, of remote date, connected with the barony. In all charters an exception of the tower exists in the following terms:—"excepting and reserving the Tower and Fortalice of Braidwood, with the yard and pertinents thereto adjacent." No doubt Mashöckmill and the Chapel of St. Oswald, both near the tower, and the tower itself, would be co-existent; but the mill must have been reconstructed oftener than once. On the oldest part of the present house, the date 1601 is carved; and on another part of the building, the date 1666 will be found. The chapel, as a structure, has long ago disappeared,—but from foundations, and from stones, carved and otherwise, which have been turned up, the site seems to have been below and southward of the present steading at Chapel, on the low ground rounded off by a sweep of the Mashock.

The tower is of the simplest Norman, or old Scotch baronial type—square—one apartment above the other, connected by straight stairs passing up in the thickness of the wall—meagrely lighted—battlemented, and covered with a stone roof.

This mass of mason-work is 24 feet 8 inches square, with walls of the average thickness of 5 feet 6 inches; the height to the top of the battlements is 45, and the entire height 58 feet—the whole consisting of five apartments, one above the other, of equal size. Described from without, the only door of entrance is in the south wall, 5 feet 5 inches high, by 3 feet 3 inches wide, the outer edges of the door-way being giblet-checked 2½ inches each way, evidently to admit the thickness of the door, opening outward, so as to be flush with the walls when closed; above the door there is a window to light the hall or second apartment, with three other small windows, in different parts of the wall, admitting feeble light to the stairs. High up in the gable there is a considerable projection, of oblong square proportions, resting on three massive corbels, with openings at the sides and in front—a sort of watch-tower. The end of the battlement on the west side, and the south side of a square conical turret, to be afterwards described, are seen—the gable being finished with crow-steps.

In the east wall there is a similar paucity of openings: low down in the building, on this side, a hole 8 inches square passes through the entire thickness of the wall; a door, or window giblet-checked at the edges, like the door on the south, 4 feet 10 inches high, by 3 feet 10 inches wide, occupies a position just above, and suitable for reaching the top of what had been an arched porch, to be again adverted to. Higher up there is a window of about equal size, lighting the third apartment; and two other very small windows, the one for giving light to the stair between the second and third floors; and the other, below the base of the turret, admitting light to the top of the stair where it reaches the platform within the battlements. The wall, 10 feet 6 inches from the north-east corner, and at the height of 6 feet from the base, shews an angled abutment for the pitch of one side of an arched porch, one side of the door-way of which, slightly projecting, is built in the main wall, and part of the lower portion of the opposite side of the door-way of the porch is still in situ, shewing the passage to have been 3 feet 9 inches wide; and judging from the pitch of the arch it would be 7 feet in height

—the thickness of the wall through which it passed being 5 feet 5 inches. One of the battlements, and the turret alluded to, are seen on this side.

In the north wall there are two windows for lighting the third and fourth apartments, with two other small apertures, the lowest admitting air to the vault, and the other a window to light the top of the stair leading to the third apartment. High up in the gable there are ranges of square pigeon holes, in five rows of seven holes each, giving a very unique aspect to this part of the building. Below the pigeon holes there are five square openings passing through the thickness of the wall, for adjusting beams to support a platform to reach this primitive dove-cot. To the left, at a slightly higher elevation, there is a door leading from the upper apartment, evidently for the purpose of passing to and from the platform. This door, in connection with the platform, may have served also for hoisting stones for defence, and supplies for the establishment. It may be noticed that the pigeon holes are situated in the line of the flue of the only fire-place, no doubt to take advantage of the heat —a series of arrangements implying the importance of that bird in our forefathers' time. The crow-steps, and the chimney-top, slightly higher, are seen on this side.

On the west side there are four openings in the wall, one near the foundation towards the south-west corner, being an offlet for waste fluids; two small slits, higher up, one giving light to a closet or scullery formed in the thickness of the wall connected with the hall, which closet has an outflow, no doubt connected with the offlet alluded to; the other a small window lighting the bottom of the stair between the third and fourth apartments; and the fourth lighting the platform of the stair leading to the fourth apartment and to the stair passing to the top. Towards the south-west angle there is a curious oblong-square projection, resting on two strong stone corbals, with sloping lintel, in connection with a recess in and through the whole thickness of the wall of the third apartment, open below, of suitable adaptation, for a water closet. On this, as on the east side, the building is terminated by five courses of hewn stone, projecting about 6 inches, on a series of nine corbals, with good effect, forming the embrasured parapet to be described hereafter; and just over the corbels and projecting beyond them there are five gargoyles.

On the south-east corner there is a pyramidal turret, the base of which forms a cover for the top of the stair leading to the battlements, 9 feet 6 inches high, with a basement of 6 feet square. In one sense, this at first sight seems to be a useless appendage, but when carefully examined it is found that the door passing from the stair, and from under the turret, is 6 feet 9 inches, or 2 feet 9 inches higher than the other terminal corners of the building, which are of the same height as the parapets—a condition which would have broken the harmony of the design. The turret besides concealing this, which might have been the aim, adds a pleasing feature to a structure so simple and massive.

The only attempt at ornamentation, not to speak of the turret, are two masks cut on the corner-stones of the first course above the line of corbels, on which the parapet slightly projects, the one, apparently male, looking south-west, and the other, apparently female, looking north-west, both rather weather-worn, although the building, and especially the rybuts, and long lines of corner-stones show scarce a trace of decay. The parts of the structure most deteriorated, as might be anticipated, are the steps of the stairs; whilst the head-covers, an exact counterpart of the stairs, retain the chisel marks as if struck but yesterday. The old tower, thus described, from without, is much in the manner of an enthusiastic numismatologist describing a rare coin, and the aim is the same.

Described from within, it is found that the vault is entered directly from the door, and is arched in the line of the roof, the arch springing from the side walls at 2 feet from the floor—the highest part of the arch being 7 feet 8½ inches. A funnel-shaped opening, ending in a square recess in the north-east wall, the apex reaching to the top of the lowest slit seen from without, 9 feet 6 inches from the floor of the vault, is a very singular contrivance for ventilating that apartment, and at the same time for warding off projectiles. Above the start of the arch, or 3 feet 3 inches from the floor, is the inner end of the small square aperture passing through the eastern wall, noticed in the description from without, which, no doubt, was for the purpose of working a strong beam to bar and unbar the gate of the arched porch—a similar aperture appearing in the fragment of wall of the opposite side, still remaining, which received the end of the beam. On the level of the floor, in the south-west corner, there is an outflow for fluids.

The first stair, 2 feet 4 inches wide, 7 feet high, with a step here, as in other parts of the building, generally of 9 inches, and a tread of 8 inches, is to the right on entering the building, passing up in the thickness of the wall, which by ten steps reaches a platform in the south-east corner, and by one step more in the east wall, a second platform is entered upon, from which a door to the right led, apparently, to the top of the arched porch, and to the left is the passage into the hall or second apartment. The hall has a much decayed stone floor over the arched vault,* and contains the only fire-place in the building, which is of ample size. Opposite the fire-place is the only window of this apartment, 3 feet by 1 foot 10 inches, affording very imperfect light to the hall. An arched recess in the wall in which the window is placed has been neatly utilized. The recess is raised 6 inches above the floor, and has a stone bench or seat on each side projecting from the wall, 2 feet high, 4 feet long by 10 inches broad. To the right, in the south-west angle, a low narrow door leads to a closet or scullery in the thickness of the wall, lighted by a small slit, from which there is an outflow for waste fluids. The height of the ceiling is 10 feet 9 inches, being the floor of the apartment above, supported on beams resting on strong stone corbels. The stair continues northward up the eastern wall, fourteen steps reaching a platform in the north-east corner, and one additional step gains the platform in the north wall, where a door leads to the third apartment. This apartment is lighted by windows from the east and north, which, from the deep square recesses they are placed in, yield defective light. A door in the south-west corner leads to a recess passing through the entire wall, added to somewhat and closed in by the peculiar projection already described in the west outer wall. The height of this apartment is 10 feet 3 inches; the roof or ceiling, when it existed, having been of wood, placed on beams resting on stone corbels, like the floor below. The stair, continuous till the third floor is reached, and continuous after leaving it, requires for connection a passage across the floor of this apartment. A door in the north-west corner leads to the lower platform of the stair, passing up the western wall to the fourth apartment by thirteen steps. This apartment is lighted by a window in a deep square recess in the northern wall, on the left

* Since this description was written, composition floors have been laid down.

side of which there is a small square opening. The roof is arched like the vault, the height from the floor to the key-stone being 10 feet 2 inches. Passing directly up the southern wall by sixteen steps, a platform is reached under the turret, and one step up to the north leads to the platform within the battlements. The embrasured parapet is 4 feet high—the inner wall which supports the roof is of the same height—the platform or space between being 2 feet 9 inches wide by 14 feet long. From the east platform within the parapet, as from the west, a central door, partly projecting from the roof, with conical headings, covered with ragstone flags, passes to and from the upper apartment. This apartment is lighted by windows in the unique turret or watch-tower noticed as high up in the southern gable. This upper chamber, in all probability, was the store-house of the tower, not only for life supplies, but for defensive material. To carry such supplies in quantities by the stairs would have been a most laborious, if possible, task; while by a rope, worked hand-over-hand, or by a windlass from the ground to the overhanging platform, connecting the inmates with the dovecot, the work would have been easy. The roof, of steep pitch, is also covered with thin ragstone flags, the water from which, falling into the narrow platform on each side, flows thence by gargoiles projecting beyond the walls.

The tower is in a very perfect state, from the repairs made in 1861 by Sir Norman Macdonald Lockhart, Bart., the young and promising superior of the barony, whose death, in the spring-time of life, lately called forth wide sympathy and sincere mourning. Previous to that time the then "ivy-mantled tower" as a structure was hid from observation; and the mantle that enshrouded it had long been acting as an active agent in the destruction of the ancient fabric.

The remains of a walled court or court-yard can still be traced around the small flat promontory east and south of the main building.

The tower is placed in a dell overlooked on every side, yet in a position raised considerably above the deep cut beds of two small streams, which in a sense insulates the ground on which the tower is built. As a place of strength, nothing could be less strong, viewed in the light of the present day; but it is certain that when constructed, it would be considered sufficient to resist any force likely to be brought against it. If this tower was built by

John de Monfod about 1327, after the barony of Braidwood was conferred upon him by Robert the Bruce, as has been considered probable, the discovery of Roger Bacon had been made forty-seven years; but it is known that gunpowder and its uses had not then been so adapted as to suggest a change of form or of position of places of strength.

It is probable that at an early period the whole barony would be studded with shieldings neither costly nor substantial, and that these and portions of land would be possessed and cultivated by the vassals of the Lord of the manor, ready at his call to share the fruits of the earth, according to some stipulation, and to give personal service, military or civil, when needed. This mode of holding, with succession of heirs, would be the rule; and there are grounds for believing that the vassals in possession in 1618, when written titles were granted, continued in possession under the modern form of holding.

Braidwood, exclusive of Hewheads (Heads), was originally a five pound land, but under new valuation it became a twenty pound land. The sub-divisions of the lands bore each a proportionate share of that amount—Braidwood to the extent of about £16, and Yuildshields, to be afterwards noticed, to the extent of about £4—Scots money.

The lands of the Mains and Town of Braidwood were sub-divided into twenty-six holdings, under two divisions.

I. THE MAINS OF BRAIDWOOD, comprehending Neuk, Gilfoot, Hill, Langhouse, Orchard, Braehead, Mashockmill, Catcraig, Gladdinghill, Newpark, and St. Oswald's Chapel.

II. THE TOWN OF BRAIDWOOD, comprehending Inbraidwood, Bushelhead, Townhead, Boreland, Midloan, Yett, Howgate, and Stockwell and Bar, with Harestanes, Hillhead, and the two Over-Langshaws and two Upper Langshaws.

The following scheme contains the names of owners and dates of holding of these lands, so far as written documents have been found bearing on that subject:—

MAINS OF BRAIDWOOD.

NEUK.

(*A Twenty Shilling Land—Scots money.*)

1708. Capt. Walter Lockhart.

1738. Eliz. Merrie, his widow, married Robert Cockburn.

1753. William Stewart.
1774. Robert Stewart, his son.
1796. William Stewart.
1820. Basil Stewart.
1831. William Stewart.
1834. James Brown of Orchard (a portion).
1834. James Gilchrist of Gilfoot (a portion).
1864. James Gilchrist, his son.
1869. James Brown, Jun. (renounced to him by his father).

GILFOOT.

(*A Twenty Shilling Land.*)

1686. William Forrest.
1708. Wm. Forrest and Marion Allan, his spouse.
— James Forrest, his son.
1715. Laurance Brown,
1722. William Thomson, } By adjudication.
1729. William Forrest.
1753. James Gilkerson.
1785. James Gilchrist, his son.
1798. James Gilchrist, son of the above.
1864. James Gilchrist, his son.

HILL.

(*A Twenty Shilling Land*).

1624. John Forrest.
1655. James Forrest.
1686. John Forrest.
1695. James Forrest.
1708. Alex. Forrest, Agnes Purdie, his wife.
1726. Daniel Reid, son of John Reid in Milton.
1740. John Forrest.
1759. Margt, Christ., Mary, and Janet Forrest.
1774. Marg , Christian, and Janet Forrest.
1777. Margt and Christian Forrest.
— Christian, married Revd Jas. Brown.
— John Brown, their son.
1813. James Brown, his nephew.
1869. James Brown, Jun. (renounced to him by his father).

ORCHARD AND LANGHOUSE.

(*A Twenty Shilling and a Six Shilling and Eightpenny Land.*)

1645. Thomas Forrest, Grizel Lockhart, his spouse.
1686. James Forrest.
1695. William Forrest.
1722. John Forrest and Bett Gray, his spouse.
1755. Wm. Forrest and Margaret Davie, his spouse.
1759. Margt, Christn, Mary, and Janet Forrest.
1774. Margt, Christn, and Janet Forrest.
1777. Margt and Christian Forrest.
1798. Margt Forrest and Jas. Gilchrist, her husband.
— John Gilchrist, their son.
1820. Allan Fullerton.
1825. James Brown, grand-nephew of Margt Forrest.
1869. James Brown, Jun. (renounced to him by his father).

BRAEHEAD.

(*A Twenty Shilling Land.*)

1685. James Forrest.
1708. Robert Forrest.
1731. James Forrest.
1741. Wm. Stewart, Bessie Hamilton, his spouse.
1758. Basil Stewart, their second son.
1774. Robert Stewart.
1787. George Cunningham of Hallcraig.
1807. Elenora Cunningham, his widow.
1808. William Peddie.
1814. J. G. Bell and William Bell.
1819. William Robertson.
1820. John Orr.
1835. Capt. Edwd M. Orr.
1867. Edward Orr Logan, his nephew.
1873. John Logan, brother of Edward.

MASHOCKMILL AND CATCRAIG.

(*A Twenty Shilling and a Six Shilling and Eightpenny Land.*)

1616. John Ingrahame, Helen Gilchrist, his spouse.
1618. William Forrest.
1632. James Forrest, his son.

1675. Wm. Forrest, Christian Crawford, his spouse.
1693. William Forrest, his son.
1705. John Gray, his cousin and heir.
— William Forrest of Holmfoot.
1738. Christian Forrest, his heir.
1742. William Wilson, her son.
— John Bell of Auchterhead.
1757. James Bell, his second son.
1768. John Bell (Rev.), his son.
1816. John Cunningham, James Baird, Andrew McGilchrist, } Heirs of Mr. Bell.
1830. Andrew Baird, ⅓ share.
1839. Cap. E. N. Orr (J. Cunningham's ⅓ share).
— Mrs. Orr, life-rentrix.
1843. Mrs. Sarah Bell Baird, ⅓ share.
— John Watson, ⅔ shares (Baird and M'Gilchrist's shares).
1838. John Miller, acquired from Watson.
— Edward Orr Logan, represents Cap. Orr.
— Robert Black, acquired from Logan.
1871. Gavin Steel, acquired from Black.

GLADDENHILL.

(*A Six Shilling and Eightpenny Land.*)

1692. Thomas Paton.
1719. Alexander Wilson.
1741. William Wilson.
1742. Christopher Ballantyne.
1747. Wm. Sommerville.
1749. Wm. Steel (Rev.) of Waygateshaw.
1760. William Steel of Waygateshaw.
1770. William Morton.
1799. James Morton.
1806. George Cunningham of Hallcraig.
— James Lockhart.
1828. William Howison of Clydegrove.
1843. William Howison, his son.
— John Watson.
1858. John Miller.

NEWPARK.

(A Six Shilling and Eightpenny Land.)

1708. David Fleming.
1719. Alexander Wilson.
1741. William Wilson.
1760. William Steel (Rev.) of Waygateshaw.
1769. William Steel of Waygateshaw.
1769. James Gilkerson of Gilfoot.
1785. James Gilchrist, his son.
1798. James Gilchrist, son of the above.
1864. James Gilchrist, his son.

ST. OSWALD'S CHAPEL.

(Forty Penny Land.)

1657. Robert Fleming.
1708. David Fleming.
1719. Alexander Wilson.
1741. William Wilson.
1760. William Steel (Rev.), of Waygateshaw.
1769. William Steel, of Waygateshaw.
— James Gilkerson, of Gilfoot.
1785. James Gilchrist, his son.
1798. James Gilchrist, son of the above.
1864. James Gilchrist, his son.

TOWN LANDS.

INBRAIDWOOD.

(A Thirteen and Tenpenny Land.)

1691. Alexander Forrest.
1708. ——————————, his heirs.
1740. Wm. Sommerville.
— Margt Forrest, his spouse.
— James Sommerville, his son.
1756. John Forrest.
1782. Samuel Forrest, his son.
1787. Col Wm. Dalrymple.
1805. Martin Dalrymple, his son.
1815. Nathaniel Stevenson.
1847. James Stevenson, his son.

BUSHELHEAD.

(A Thirteen and Eightpenny Land.)

1624. John Forrest.
1654. Archd Forrest.
1699. John Forrest, his son.
— Archd Gilkerson, of Stockwell (by process of adjudication).
— John Scouller and Agnes Cleland, his spouse.
1729. Wm. Scouller and Mary Gilkerson, his spouse.
1741. James Sommerville.
1771. John Forrest.
1782. Samuel Forrest, his son.
1787. Col Wm. Dalrymple.
1805. Martin Dalrymple, his son.
1815. Nathaniel Stevenson.
1847. James Stevenson, his son.

TOWNHEAD.

(A Thirteen and Tenpenny Land.)

1695. James Purdie.
1722. John Prentice—Janet Gilchrist, his spouse.
1732. Marion, Agnes, Eliz., and Jean Prentice.
1734. Hans Shearer.
1741. John Shearer, his son.
1789. John Couper.
1801. George Shirlaw.
James Shirlaw, his son.
1854. George Shirlaw, son of James.
1858. James Selkirk.
1872. Andrew Selkirk, his brother.

BORELAND.

(A Thirteen and Tenpenny Land.)

— Thomas Weir, of Kirkton.
1651. Samuel Lockhart.
1708. Mr. William Gilchrist.
1726. Agnes Gilchrist—George Meikle, chirurgeon, Carnwath, her husband.
1729. Wm. Weir, of Waygateshaw.
1744. William Steel (Rev.), his nephew.

1760. William Steel, nephew of the above.
1761. John Steel, brother of William.
1767. James Harvie.
1769. Robert Jack, ¾ parts.
1826. Gavin Jack, ¾ parts.
1862. Robert Jack, his son.
1874. Samuel Jack, brother of Robert.

PYETHALL, ¼ OF BORELAND.

1761. John Steel.
1767. John Brownlee.
— John Reid.
1831. William Reid, his second cousin.
1849. James Reid, son of William.
1860. John Reid, brother to James.

MIDLOAN.

(A Thirteen and Tenpenny Land.)

— Archibald Forrest.
1685. Thomas Forrest, his son.
1695. Archibald Forrest, and Isabella Brown, liferentrix.
1728. Robert Steel.
1761. Andrew Gilkerson.
1764. William Stewart.
1772. John Howison, of Holmfoot.
1773. Andrew Selkirk.
1826. John Selkirk, his nephew.
1830. Andrew Selkirk, his son.

YETT,

(A Thirteen and Tenpenny Land.)

1618. Thomas Forrest.
1633. Robert Forrest, his son.
1655. Agnes Forrest, daughter of Robert, and Laurenty Brown, her husband.
1672. John Brown, their son.
1675. James Brown, his brother.
1686. Mary Brown and Robert Forrest, her husband.

1719. John Forrest, their son.
1762. William Forrest, his son.
1803. John Forrest, son of William.
1815. William Forrest, son of John.

HOWGATE.

(A Thirteen and Tenpenny Land.)

1618. Gabriel Downy.
1651. James Brown.
1678. James Brown.
1708. James Brown, yr
1725. John Brown, his son, and Bessie Howison, of Hyndford, his spouse.
1749. Christian Brown, their daughter—David Jack, her husband.
— John Jack, their son.
1765. David Jack, his son.
1787. George Shirlaw.
1798. John Shirlaw, his son.
1818. James Shirlaw, son of John.

STOCKWELL AND BAR.

(A Ten Shilling and a Six and Eightpenny Land.)

1624. James Forrest.
— John Forrest.
1654. Robert Gilchrist—Cath. Cunningham, his spouse.
1695. George Gilchrist, his son—Isobell Forrest, his spouse.
1708. Robert Gilchrist—Eliz. Gray, liferentrix.
1731. Archd Gilchrist, his son—Margt Forrest, his spouse.
1766. Robert Gilchrist—Eliz. Morton, his spouse.
1806. Archd Gilchrist, his son—Mary Paton, his spouse.
1853. Robert Gilchrist, son of Archd.
1862. William Gilchrist, his brother.

HARESTANES.

(A Five Shilling Land.)

— Thomas Weir, of Kirkton.
1651. Samuel Lockhart.
— Robert Gilkerson, second son, of Stockwell.

1719. Mr. William Gilkerson, his son.
1726. Agnes Gilkerson, his daughter — George Meikle, her husband.
1729. William Weir, of Waygateshaw.
1744. William Steel (Rev.), his nephew.
1760. William Steel, nephew of the above.
1761. John Steel, his brother.
— John Reid.
1832. William Reid, his second cousin.
1849. James Reid, his son.
1860. John Reid, brother to James.

HILLHEAD.

(A Five Shilling Land.)

1707. Robert Gilkerson.
1708. Robert Greenock, married Robert Gilkerson's daughter Helen.
1739. John Greenock—Jean Roberts, his wife.
1760. William Steel, of Waygateshaw.
1769. James Gilkerson, of Gilfoot.
1785. James Gilchrist, his son.
1798. James Gilchrist, son of the above.
1835. James Allan.
1846. Alexander Allan, his son.

NETHER LANGSHAW.

(A Six Shilling and Eightpenny Land.)

1618. Thomas Gilkerson.
1643. James Gilkerson, senr.
— James Gilkerson, junr.
1679. James Forrest.
— Gabriel Forrest.
1687. David Forrest, his son.
1691. Wm. Forrest—Janet Fleming, his wife.
1735. William Russell, formerly of Burnhouse.
— John Black } equally.
— Thomas Meikle }
1768. William Mure, of Whiteshaw.

1784. Rev. James Brown, of Craigow.
— Edward Brown, his son.
1818. James Brown, nephew of Edwd.
1869. James Brown, jun. (renounced to him by his father).

NETHER LANGSHAW.

(A Six Shilling and Eightpenny Land.)

1624. Adam Watson, son of Quintigern Watson, Law.
1643. James Watson.
1692. James Watson—Marion Weir, his spouse.
1695. William Forrest.
— Robert Brown.
1755. William Russell, formerly of Burnhouse.
— John Black } equally.
— Thomas Meikle }
1768. William Mure, of Whiteshaw.
1784. Rev. James Brown, of Craigow.
— Edward Brown, his son.
1818. James Brown, nephew of Edward.
1869. James Brown, jun. (renounced to him by his father).

OVER LANGSHAW.

(A Six Shilling and Eightpenny Land.)

— David Paton.
1692. Marion Wallace, his niece—Wm. Thomson, her husband.
1708. Samuel Forrest—Janet Forrest, his wife.
1730. John Forrest, son of Samuel.
1752. James Steel.
1765. Grizel Carmichael, of Mauldslie.
1769. William Mure, of Whiteshaw.
1784. Rev. James Brown.
— Edward Brown, his son.
1818. James Brown, nephew of Edwd.
1869. James Brown, jun. (renounced to him by his father).

OVER LANGSHAW.

(A Six Shilling and Eightpenny Land.)

— Robert Weir.
1730. John Forrest.

1752. James Steel.
1765. Grizel Carmichael.
1769. William Mure.
1784. Rev. James Brown.
— Edward Brown.
1818. James Brown.
1869. James Brown, jun. (renounced to him by his father).

The infield land of the town of Braidwood (exclusive of Harestanes, Hillhead, and the Langshaws) for a long period remained run-rigg; but, by an arrangement amongst the proprietors, dated 27 Nov., 1719, the lands were thrown into fields much as at present held, with—after so much effort to improve—that disadvantageous mingling subversive alike of convenience and of value.

A track of land, above the town of Braidwood, which nearly surrounded the Langshaws, was common to the whole proprietors of the Mains and Town-lands, known at the time of division of that common, which was in 1708, by a series of euphoneous names, namely, Pyethall, Littlegallowhillhead, Redcraighead, Bogridges, Meadow, Longknow, Roshiepots, Gallowhill, Gormyre, Slonk, Smallholm-muir, Meikleholm-muir, Broadbent, Gillbrow, Overbradeblade, Burnbutts, Hornersmoss, Littleridgedaills, Langshaw-ridge, Meikleridgedaills, Brownhill, Gilfillingwall, Cocklawheather. There was, also, a common meadow, a common called the loaning-gang, a common lime craig, a common wood, and a common quarry—all specially belonging to the nine town lands. These have all been divided or otherwise disposed of, with the exception of a portion of the quarry, which still remains for the common use of the proprietors of these town lands.

A number of subordinate holdings now exist from the disposal of the outlying grounds, as Woodhall, Beanshields, Thornies, Nellfield, Mayfield, Gallowhill, Wilton, Northflat, Burnbank, Birkfield, and Roadmeetings.

At a period so recent, it may appear strange that customs such as are now to be detailed could have existed. Within the present century there was a common meadow for grazing the cattle of the proprietors of the nine town lands, as above noticed, and there was a common herd—the last of a long line of these functionaries,

in 1812, being James Forrest, who died in 1864. There was, as a provision for that officer, a herd's house and herd's acre; but these were disposed of, and ultimately the herd lived with each of the proprietors for a stated time in rotation, and had fee and bounteth besides. This public servant sounded his horn in the morning by way of summons to the owners to drive the cattle to the "common lone," and by the same token intimated his return in the evening. This, and guiding the cattle during the day, was his whole duty.

A portion of the common meadow was occasionally in crop. The preliminary operations were done by the proprietors in proportion to the shares they severally held; and, when the crop was cut and stooked, arrangements were made for division. A person was appointed to mark off the shares, not by the acre, but each alternately a stook; and, consequently, the shares were mingled all over the field, each marked by a distinguishing badge, as a twig of heather for one, a twig of broom for another, and so on to mark the respective shares. The common wood or gill (till 1849), after supplying the wants of the nine town lands, had always a surplusage. The gill was divided into three hags, and one hag at intervals of nine or ten years (making the cutting of each a 27 or 30 years' rotation) was sold and cut down, principally for the oak bark, the price being divided according to the interest of each proprietor. The limestone was also shared, but there was no reckoning as to divot and stone.

Whatever the terms might be, in the olden times, as to holdings under the obligation of "secular service," the first written charters commuted the whole to Scots money, payable yearly, the vassal being bound, in addition, "to compear at three head courts yearly, at the Tower and Fortalice of Braidwood." With regard to the holding of, or attendance at, these courts, there is no record, and tradition is silent. It appears, however, that in 1685 relief from a burden, formerly exacted, was obtained, for it is declared in the charters that the vassal shall attend these courts "without payment and satisfaction to the clerks of the said court for appearance." But there was a custom kept up till about the tenth or twelfth year of the present century—a sort of gala-day, the vassals tendering their Scots money or the equivalent, and the representative of the superior regaling them, in a way, with viands. The whole

sum collected on such occasions would not exceed thirty-three shillings and fourpence sterling; but the collector, who was generally Bailie of the Barony and Regality, and a lawyer by profession, found it to be his interest, no doubt, to be in the way, to note facts leading to claims for casualties of superiority, and to secure business in matters of wills, successions, &c. The casualties of superiority in the case of succession of heirs is double feu-duty, and in the case of singular successors it is one year's clear actual rent—a source, consequently, of considerable revenue to the superior.

Before dismissing the legal functionaries, the officer of the barony must be noticed. The duties of the "Baron-officer" are not now known, beyond giving verbal notice of rent-days; but he had a claim on the proprietors for real or implied services, which, within the past sixty years, was exacted yearly. He appeared, in person, with a sack on his back, and passed from house to house collecting his dues, which amounted to a peck of corn from the holder of a thirteen shilling and tenpenny land; and the quantity would be less or more according to the amount of rental of the different holdings.

The Gallow-hill of the barony still retains the name; and courts were held, if not in criminal, certainly in civil matters. The Lords of Regality and Barony had, at one time, royal jurisdiction within their bounds, with power to inflict capital punishment. The records have been lost, but several documents are preserved, stated to have been recorded in or "extracted from the records of the Barony and Regality of Braidwood," one of which, dated at Langshaw, 7 April, 1693, is worth preserving:—

"Att Langshaw, The seventh day of Apryll, Iaj vic. & nyntie three years, ANENT the clame intented and persewed Before Samwell Lockhart, in Castlehill, baillie of the regallitie and barronie of braidwood, att the instance of David fleming, of St. Oswells chappell, Against William ffram, miller in Mashockmylne, and William ffram, in taphole, his father, MENTIONING That where the s^ds William ffram, elder and younger, was justlie adebted and awghtand to the s^d David fleming, persewer, the sum of twentie four pundis scottis money for cureing of the s^d William fram, younger, of ane broken arme about twelve years agoo, when he was a boie in his father's house, WHICH SOUME he and his s^d father aught to be decerned, conlie and seallie, to pay to the s^d persewer,

which they refuse to doo, albeit the sd persewer has oft and diverse tymes required and desyred them swa to doo," &c. . . . "the rights, reasons, and allegations of both the sds ptics being att length hard, red, seen, and considered be the sd baillie, and, he being yrwt weill and Ryplie advysed, BE HIS DECREIT DECERNES and ORDAINS the sd William frames, elder and younger, conllie and seallie to pay to the sd persewer the soume of twelve pundis scottis money agt Whitsondaye next, pleasently; and, if not, THEN AND in THAT CAISE, the sd baillie decerned and ordained the sds William frames, elder & younger, to make payment of the sd haill soume of twentie four pundis money foresaid," &c.

The alternative in the above decreet is very singular—at least, it bears no relation to the findings of the present day.

Another document is worth preserving, namely, "A Lybell" (1694) at the instance of the proprietor of Mashockmill against several of the proprietors of Braidwood, giving some insight to bye-gone times:—"FFORSAMEIKLE AS it is humblie Meant and shoen to Me be My lovit William fforrest, of Mashock Mylne, Heritable proprietor of the Mylne yrof, and who hese the undowbted right to the Multers, swiken, and seqwalls of the saimen, THAT WHER the persons under wryten are justlie adebted to the said complr. the particwlar qwantities of victuall or pryces yrof under wryten, abstracted by ilk ane of them from the said Mylne yeirly, the years of God 1673 .∴ 74 .∴ 75 .∴ 76 .∴ 77 .∴ 78 .∴ 79 .∴ 80 .∴ 81 .∴ 82 .∴ 83 .∴ 84 .∴ 85 .∴ 86 .∴ 87 .∴ 88 .∴ 89 .∴ 90 .∴ 91 .∴ 92 .∴ & 93 yeirs last by past, vid., James fforrest, of Brayhead, and Robert fforrest, his son, the Nwmber of Twenty bolls of oats, beir, and peise yeirlie, the yeirs of God above wryten, extending the said yeirs to the Nwmber of Twentie score of bolls of victuall, the Multers qrof, at half peck of ilk boll, extends to Twelff bolls halff boll victuall of the qwallitie foresaid, and attowre the bannock, to the complr.'s Miller, usit and wonnt," &c. In this document the price of the boll of victual is stated to be "six pund ffyve shilling"—equal to 10s. 5d. sterling. The bannock or knaveship of a miller's servant was $\frac{1}{80}$ part, or a goupin per boll.

The Decreet of Division of the common or mean land above the Town of Braidwood, dated 1708, was "insert and registrat" in the court books of the Regality, in terms of an order by William Lockhart, of Wicketshaw, Bailie of the Regality, of date

29 Aug^{t} 1709, to which Decreet he interpened his authority "in ane fenced court holden by the said Bailly within the said Regality."

From a charter in favour of Robert Forrest, of Braehead, dated 10 March, 1731, it is found that a document therein referred to was "regtrate" in the Regality Court books of Braidwood, 27 April, 1730. Rich^{d} Dick, Wryter, Lanark, granted a receipt as factor for "John Lockhart, of Lee, Patron of the Parish of Carluke," under a precept registered in the Regality Court books of Braidwood, to John Russell, of Burnhouse, for "his silver and victuall stipend and grass maill for crop 1731, which year the parish was vacant." With these records, probably, much is lost to the antiquary.

In the town of Braidwood, "the old kiln" designates a locality where no erection now exists—a spot where the kiln for drying grain once stood. Every farm town, a hundred years ago, had its kiln. It was important that the grain should be as light as possible, to render the load easy; for everything, then, had to be carried on horseback. Machinery was little used. The mill, somewhat better than the hand machine, was an early invention by which the weight of water—a natural power—was the moving agent, but the mill was long of simple parts: it had no kiln—no sifting apparatus—no winnowing machinery. The processes for converting grain into meal were tedious. It had to be secured in the stack-yard after much toil. Ploughing, sowing, harrowing, reaping, stooking, carrying in, and stacking were then as now conducted; but the ploughing and harrowing was done with very imperfect implements: the reaping was done with the toothed sickle, an instrument which few of the present generation has seen—the carrying in was perhaps by horseback loads, perhaps by the sledge or hurdle, for a cart was a rare article, and, from the state of the roads, useless if it had existed. The grain, as needed, was "cast in" to the barn, "thrashed" with a flail, "cleaned" with a series of riddles and what aid a current of air passing between two doors could afford; thence it was removed to the kiln to be "dried"—thence to the mill to be "shelled"—thence to the shelling-hill to be "sifted" and freed of "rough seeds"—thence back to the mill, in the shape of "grots," to be "ground"—and, as the meal was delivered from

the mill-stone, a person was in readiness to "sieve" and free it from "meal seeds." The miller and his man having each taken the allotted shares of the final product as dues, the remainder was "free of the mill."

Time passed, and the kiln and sifting machinery were introduced into the mill without protest, as infringing no natural law; but the fanners, whether in barn operations or at the mill, was introduced with much difficulty, doubt, and dread—the church clearly discerning in it the hand of Satan: no Christian could safely use as food what had passed through the fanners!

Rents were paid in grain till within a comparatively modern date, and proprietors had large garners, or "girnels," as the structures were called, to store it up, under a special officer called the "girnel-master." Ministers, servants, and others were paid from the girnel.

III. YUILDSHIELDS—in the original charter written "Zuleshields," and called sometimes the town and sometimes the village of Yuildshields in certain modern charters—although part of the barony and regality of Braidwood, as conveyed by Robert the Bruce to John de Monfod in 1326–7, had privileges of its own. Originally, it had three principal divisions—West-Quarter, Middle-Quarter, and Over-Quarter—consisting, probably, of six or seven separate holdings, which in the course of time have been so sub-divided or mingled as to render a clear tracing of each far from easy. The obligations by the vassals as to payment of feu are the same as those of Braidwood—all being bound to give attendance at three head courts at the tower and fortalice of Braidwood yearly.

In the kirk-session records of 1645, "John Weir, portioner, of Zeilshull," is on the sederunt as an elder; and in the poll-tax list of 1695 the portioners of Yuildshields there entered are—Thomas Russell, William Kaidzow, John Henshilwood, James Paterson, heirs of Arch^{d} Inglis, and John Cleland. The tenor of a submission for division of the common in 1772 may, however, be trusted as a full exposition of the holdings of Yuildshields as at that date. It appears that there was a large common on the east side of Kingslaw, of about 160 acres, till 1772, at which period 154 acres were divided, leaving six as common. The parties to this division were—James Martin, son of the deceased James Martin, who had

28 acres allotted to him "for his seventeen and third shilling lands of Ever-Quarter;" To John Bell, of Westerhouse, 3 acres, "for his four shilling lands of Over-Quarter;" To Thomas Cleland, 33 acres, "for his fifteen and one-third shilling lands of Wast-Quarter, and his servitude of a seven and one-half shilling lands of Middle-Quarter;" To Arch^{d} Forrest, 15 acres lying in Northmuir and part of the Turfknow and the moss lying betwixt them, "for his five shilling, and one-third of his lands of Wast-Quarter, and his seven and half shilling lands of Middle-Quarter;" To William and John Smith, 11 acres, "for their six shilling and one-fourth part of a penny land;" To John Smith, 10 acres, "for his six and one-fourth shilling lands of Middle-Quarter;" To Robert M'Queen, of Braxfield, 14 acres, "for his ten shilling land in Yuildshields;" To Thomas Purdie, "for his ten shilling land, 17 acres." This division was made by William Brownlee, Tenant in Belston, and Robert Russell, Miller in Bowridge miln.

Hunthill, in the town of Yuildshields, is a spot worth noticing. Tradition attributes to it a use not common in the present day, of accommodating spectators on hunting occasions. It is small in size and height, yet, from its relative position, commands a wide view for the purpose suggested.

A considerable part, perhaps one-half, of the lands of Yuildshields have been acquired by the superior, and are now in the possession of Sir Simon Macdonald Lockhart, Baronet.

WAYGATESHAW.

By a charter dated 1327–8, Hugo Polay obtained one-half of the lands of Wygetschaw, in the barony of Mauldslie, from Robert Bruce.

A hiatus occurs in the succession of Polay, and the transference of the lands to the Murrays of Touchadam; but it is recorded that in 1455 Alexander Murray, on succeeding his father, got a charter from James II. of the lands of Weigateschaw, in the County of Lanark; and Touchadam, Newark, &c., in the shire of Stirling, all erected into a barony, 15 December of that year; and in 1514, John Murray, fifth in succession from Alexander, had a charter to him and his spouse, Lady Janet Erskine, daughter of Robert, fourth Earl of Mar, to the lands of Sandieholms (*Baronage.*) The lands of Sandyholm, in Dalself parish, are on the opposite side of Clyde from Waygateshaw, and the proprietors of the latter continue to hold the privilege of a ford on the Clyde, and a right-of-way through Sandyholm lands—probably a reserved right of the previous more close connection. The Murrays hold the superiority of Waygateshaw, with its baronial jurisdiction.

Vere Irving takes no notice of Waygateshaw till the Lockharts acquired the lands, which is not a little remarkable in one so skilled in research. He, too, assumes an hypothesis that Waygateshaw was originally part of Milton lands, and that it came to the Lockharts by marriage with the Whiteford family; but, in doing this, he had to go to the Cleghorn Lockharts without clearing the matter, for the Whitefords of that Ilk and of Milton never possessed Waygateshaw—the property directly passing from the Touchadam family to the Lockharts.

Alexander Lockhart, of Wicketschaw, acquired the estate from the Murrays of Touchadam; and the first of that name, in connection with Waygateshaw, is mentioned in the criminal records of the country. In 1539, a remission was granted to Alexander Lockart, of Wikitschaw, and four others, as recorded by Pitcairn

in his Criminal Trials, "for art and part of the slaughter of James Hamilton, at Stirling." He married Elizabeth Scott, of Corsefurd, daughter of Walter Scott, of West Nemphlar.

Stephen Lockhart had a charter from his mother to other lands than Waygateshaw, dated 11 March, 1546. The first charter to Waygateshaw known, in favour of any of the Lockharts, is dated 22 December, 1562, by William Murray, Baron of Touchadam, in implement of a contract by him and his lady, in favour of Stephen Lockhart, of Corsfoord, "of the 5 lib. land of Waygetshaw, of old extent, to be holden of the superior for the yearly payment of 10 libs. scots, with two dozen poultry wild fowl, at the manor of Polmeis, at Candlemas yearly; and compearing personally at the head courts to be holden yearly on the ground of the said Barony, and attending the superior at the King's hoast, when all shall be obliged to come out betwixt 60 and 16." His name was included in the well-known indictment of 28 July, 1572, with the names of five other proprietors of Carluke, for treason, murder of the King and the two Regents, namely, "for arte and pairt of the slauchters and murthores of umqle the King (Henry Darnley) and twa Regentes." "Domino de Ley became security for his appearance at the Justice-air at Lanark, under a penalty of 1,000 merks."—(*Criminal Trials*). In certain charges and trials, in the olden time, it was less an object to punish a criminal than to entangle a foe, or one who professed a different political or religious creed from those in authority, and who had property or means to confiscate and extort. He married Margaret Baillie, and died before 29th December, 1575.

William Lockhart, of Wicketshaw, Corsefurd, &c., was, in 1576, served heir to his grandfather Alexander, and had a crown charter to various lands to himself and his spouse, Agnes Sandilands, 8 Sept., 1586.

Alexander Lockhart, who appears from a confirmation, dated in 1583, to have died on the 28th of May of that year, was the son of William, of 1576, and must have died before coming to the property. He married a daughter of James Weir, of Stonebyres, sister of Thomas Weir, of Kirkton, and aunt of Major Weir, the wizard, alluded to in the notice of Kirkton. She confirmed in 1583, to her husband, for behoof of her children, James and Janet —William succeeding. In the criminal records of 1605, John

Hamilton, parson of Crawfordjohn, and others, were indicted for a savage assault on Alexander Lockhart, tutor of Wicketshaw.

William Lockhart, son of Alexander, was on a service in 1584; and was succeeded by Stephen, his son.

Stephen Lockhart, of Corsfoord, had a precept of clare constat, dated 30 April, 1592, in his favour, granted by John Murray, of Touchadam, as heir to his father, William Lockhart, of the 5 lib. land of Waygetshaw—who, while a minor, married in 1606 Grizel Carmichael, daughter of Walter Carmichael, of Hyndford, and sister to the first Lord Carmichael. He was one of the committee of war in 1643, 1644, and 1648. In 1644, by the Act of Parliament appointing the committee, he was called the "goodman of Wicketshaw." The minute of a meeting of Heritors and Elders, dated at Carluke, 20 June, 1641, is subscribed by Steven Lockhart, and one of the questions settled thereat is recorded thus:—"its ordained yt Wicketshaw sall have ane foir seat, equall wt ane bonker, for the communione tables." On the 14 of January, 1646, shortly after the engagement of the Covenanters with the army at Kilsyth, the Duke of Montrose marched to, and encamped for a time at, Bothwell. To save themselves from the reckless operations of a victorious army, every prudent person rushed to the camp of the successful general to procure a protection, as it was called. On the defeat of Montrose at Philliphaugh, shortly after, those who had any intercourse with Montrose at Bothwell were arraigned as malignants before presbyteries and kirk-sessions; and Stephen Lockhart, of Wicketshaw, was charged with "going to the Ligure and procuring a protection," for which he was censured. In the roll of persons implicated in an investigation for an attack on Drumlanrig, by William Lindsay, of Belston, in October, 1650, "Two Lockharts, sons of Stephen Lockhart, of Wicketshaw," are included. In 1651, "Stein Lockhart, Weiketschaw," was upon the sederunt of the kirk-session of Lesmahagow. He had three sons—William, who predeceased his father; Walter, afterwards of Kirkton, who, in the charter to Kirkton of 1662, is said to be "eldest" son of Stephen Lockhart, but in other documents, third son. Keeping by a domestic rule rarely departed from, the second son of a family is generally named for the maternal grandfather, and, if this rule was followed, he would be second son; and Robert, from whom sprung the Lockharts of Milton. He had

also three daughters, one of whom, Grizel, married Thomas Forrest, of Orchard, writer to the signet. This was "Wicketshaw" so emphatically "cursed" by Janett Law, according to the kirk-session records of Carluke, in these words: "as many Devills tak him to hell as ther was gray haires in his head"—a "blasphemy" which Janett "confessed with tears." There appears to have been a collateral holding of Waygateshaw lands by the Lockharts. Till this time, when the lands were mentioned, Waygateshaw appears to have been a five pound land; but, by a charter dated 6 January, 1632, Robert Lockhart, of Park, held another five pound land of Waygateshaw, of which Thomas Weir, of Kirkton, was tenant. Sir William Murray, of Touchadam, with the consent of the said Robert Lockhart, and of Thomas Weir, and his son Thomas, disponed the said lands to "William Lockhart of Waygateshaw," by charter dated 6 January, 1632, with the privilege of winning coals, building milns and dovecotts thereon; and, by disposition dated 1 May, 1633, William Lockhart, eldest son of Robert Lockhart, of Park, with the consent of his said father, the other five pound land of Waygateshaw was conveyed to the above Stephen Lockhart. These lands were confirmed by Sir William Murray, of Touchadam, by charter dated 16 June, 1636, to Stephen Lockhart, of Waygetshaw, in liferent, and William Lockhart, his son, in fee, as follows:—"of another five pound land of Waygetshaw, which five pound land pertained heritably of before to the said Stephen Lockhart, his father, and was holden by them of umwhil Sir John, Sir William's father, and were resigned by the said Stephen in the hands of the said Sir William."

William Lockhart, the eldest son of Stephen, married in 1634, Margaret Maxwell, daughter of Sir James Maxwell, of Calderwood, Baronet, by his third wife, Lady Margaret Cunningham, daughter of James, seventh Earl of Glencairn, and sister of the Marchioness of Hamilton noticed in the account of Mauldslie. He, with his wife, was infeft in Wicketshaw by his father, conform to Instrument of Sasine, dated 29 Dec., 1638. He died about the end of 1640, leaving an only son.

William Lockhart, who was infeft 3 March, 1641, on a charter from his grandfather, Stephen, dated 23 February, 1641. On 26 Dec., 1663, he was served heir to his father. By charter, dated 31 Dec., 1663, Sir John Murray, of Touchadam, in favour of

William Lockhart, of Wicketshay, son and heir, served and retoured to umwhil William Lockhart, of Waygetshaw, of the ten pound land of Wicketshaw, proceeding upon the resignation of umwhil Stephen Lockhart, dated 16 June, 1636, whereby the two five pound lands are combined, and containing a *novo damus* "for payment of twenty pounds Scots of feu-duty, and four dozen poultry wild fowl, and service before specified." On the 2d of October, 1663, Debora and Martha Weir were baptised at Lanark church, when Bailie Weir, Robert Lockhart, of Birkhill, and William Lockhart, of Wicketshaw, are named as witnesses. The relationship to these, apparently, twin-sisters is not given, but this fact is some farther proof of kinship between the Weirs and Lockharts. In 1664, he married his cousin-german, Susanna Denholm, daughter of Robert Denholm, of Westshiel; and, two years afterwards, became involved in the insurrection of the time. Col. Wallace, in his narrative of that movement, mentions that "that same night, being sabbath, at eight o'clock, came sure intelligence that Wicketshaw was marched away that same night, with a considerable number of Carluke parish, towards the Galloway people; and that several other particular persons were gone with him." The Pentland skirmish followed. This affair proved most disastrous to many: Wicketshaw estate was forfeited, and, on the 15 August, 1667, the proprietor was denounced "Rebel and Outlaw" by a judgment of the Court of Justiciary, according to Woodrow, along with fifty-nine other offenders. Subsequently, he was included in a "Dittay" for forfaulture of life, with forty-eight other fugitives. There being no safety at home, he fled to Holland, returning after the passing of the Act of Indemnity, 1st Oct., 1667, in indifferent health, and died in 1671. In the "Coltness papers," a somewhat different account is given: "About two years after his marriage he had gone to those oppressed people when they were at Lanark, and shewed his zeale, but detained by sickness, he was in no action with them; yet upon this he was prosecute—obliged to flee to Holland, and came home indisposed, sickened, and died, concealed and lurking in his own house, 1671, and left a sorrowful widdow." This sorrowful lady, in 1677, married Sir Thomas Steuart, of Coltness, her second-cousin (narrator of the above facts), after he had been stirred up thereto, as he oddly represents the matter, "by something said in the sermon

preached by Mr. Peter Kid, indulged presbyterian minister at Carluke," when Sir Thomas "sat in the Waygetshaw pew, on the west side of the pulpit," with Susanna at his elbow! The statements above given, in regard to forfeiture and outlawry of Wm. Lockhart, do not correspond. On turning to the proceedings of the Justiciary Court, it appears that, on the 6th of August, 1667, an application was made for the appointment of assessors in a process for "treasone," when the Earls of Dumfries and Linlithgow were chosen. The indictment which followed contains the name of William Lockhart, of Wicketshaw, and fifty-seven others, charged with "entering within his Majesties toune of Lanark, and there upon the twentie six day of November, to palliat their Rebellione with the collour of Religione, did renew and take the oath of the Covenant, and thence did march, quartering all alongst upon, and oppressing his Majesties good subjects, untill they had the boldness, and confidence, to approach within two myles of his Majesties citie of Edinburgh, where his judicatories and Lords of privie councill and session wer siting at the time; and having quartered all night within the parish of Collingtoune, at so nier a distance from the said citie, the said persons and their accomplices, upon Wednesday, the twenty-eighth day of November, did dar and presum to encounter and fight with his Majesties armies and forces, under the command and conduct of his Majesties Livetenant Generall, and other officers, at Pentland hills, and did wound and kill, &c." A question arose in court, as to whether persons guilty of high treason might be proceeded against in absence, which the judges decidedly found to be competent. Fifty-two of fifty-seven prisoners were proceeded against, amongst whom was William Lockhart,—but death and forfeiture was pronounced, after proof, only against Colonel James Wallace, and six others, not including William Lockhart. On the following court day, fifteen of the number were again arraigned, and all condemned —William Lockhart not being included in the indictment.

William Lockhart, son of the unfortunate covenanter, born 10 January, 1666—the year of the Pentland rising—succeeded his father in 1671. He was in all probability educated with Sir Thomas Steuart's numerous family, at Coltness. He had a precept of clare constat from John Murray, the superior, dated 13 March, 1691, and from William Murray, another precept, dated Dec.,

1720. In the Poll tax of 1695, as "The Laird of Wicketshaw," he is assessed at "09lb. 06sh. 00d." His name was in the lists of the Commissioners of Supply in 1696 and 1704. He was Sheriff-substitute at Lanark in 1707, Baron Bailie of Mauldslie in 1706, and likewise Bailie of the Regality and Barony of Braidwood in 1709. If from no other cause, the entanglements connected with his father's time would seriously involve the estate, in a pecuniary sense, but the Sheriff is said to have had a share in the dilapidation. By Disposition, dated 27 March and 17 April, 1705, it appears that William Lockhart, with the consent of Sir James Steuart of Goodtrees, Captain Walter Denholm, brother to the laird of Westshiel, Dame Susanna Denholm, his mother, and relict of Sir Thomas Steuart, of Coltness, sold to Sir John Hamilton, of Hallcraig, "All and Haill y^t^ piece or parcel of land called Standgreen, Muirsykehead, and that piece of land called 'boll of meill,' part of the estate of Wicketshaw," in order to pay off pressing claims on the estate. He married Mary Fleming, of Balloch, and had several children: the eldest son, when a student of medicine in Edinburgh, married Elizabeth Lawrie—joined the army—was sent abroad,—and was lost at sea. The son of the soldier, after much difficulty in establishing his paternity—the proof involving and revealing a series of romantic incidents—came to the title and estate of Westshiel, as Sir William Lockhart. In the meantime, the estate of Wicketshaw was disposed of by judicial proceedings.

William Weir, Merchant, of Durham, son of James Weir, of Johnshill, Lesmahagow, purchased Wicketshaw (ever afterwards written Waygateshaw), at a public sale, under a decreet of ranking, on the 28th of October, 1720, and was infeft 24 Dec. thereafter, the price being £17,176.7.4 Scots, or about £1,431:6:8 sterling. By glancing back under date 1583, it will be found that a daughter of Stonebyres was the wife of Alexander Lockhart. This lady was sister to Thomas Weir, of Kirkton, who was also tenant of part of Wicketshaw, facts which account for Waygateshaw being associated with Major Weir. If it should seem speculative, there is little room for doubt that William Weir, the rich trader, who acquired Waygateshaw, and who also acquired, in 1729, other lands in Carluke parish, formerly the property of Thomas Weir, of Kirkton—as Boreland, a thirteen shilling and tenpenny land, and Harestanes, a five shilling land, both in the Barony of Braidwood

—was remotely, yet directly related to the Lady Wicketshaw of 1583. The desire to redeem possession of lands formerly held by relations seems to have been strong on both sides of this family. Kirkton, disposed of by Thomas Weir in 1636, was soon after acquired by a niece's husband, and ultimately by a nephew. Wicketshaw, lost by the ruin of the Lockharts, was, on the first opportunity, secured by a Weir, after one hundred and thirty-seven years of unbroken succession from the Lady Wicketshaw of that time.

During Mr. Weir's time, a popular tumult arose, which resulted in rather a serious course of events. This was a "meal mob," the last but one that occurred in Carluke parish. Mr. Weir, from farming the most productive part of his land in his own possession, and from receiving rents from his tenants in meal and other commodities, had, at a time of scarcity and dearth, a considerable quantity of meal stored up as usual. Men, in the face of the civil code—made wise by a limited knowledge of the law, and in disregard to the strict and still recognised force of the eighth commandment, appeared at Waygateshaw, after a march from Hamilton, to open the "girnels" of Mr. Weir, with the Key furnished to them, as they alleged, by the source of Wisdom; and the unrighteous holder of the food of man had no part to act but to surrender! This daring and lawless proceeding led to strict enquiry by the authorities—ending in the trial and conviction of several of the leaders.

The records of the kirk-session of Carluke state that, on the first of June, 1740, Mr. Weir "gave to the poor of Carluke parish, on the occasion of his wife's death, five guineas for distribution." Four years after, July 30, 1744, he married Isobel Dickie, daughter of John Dickie, of Carstorphan Hill, and died on the 15th of the following month. At Mr. Weir's death, his heritable property was found to be disponed to William Steel, Minister of Dalserf, nephew on the female side (burdened with an annuity to the widow, who was in receipt of it in 1770); but the Deed of Conveyance was disputed by the relations on the male side, who took possession, and occupied the property, till the Lords of Session confirmed the right of the Minister of Dalserf, on the 7th of February, 1745.

William Steel, A.M., succeeded his uncle, Wm. Weir, in 1744. He was born 18th March, 1706. He went to college when young,

and held his degree in Arts from the University of Glasgow—enjoying the bursary of theology in 1722, founded by the noted Zachary Boyd, minister of the Barony Church of Glasgow. He was licensed by the Presbytery of Lanark, in 1728—and ordained at Dalserf, as minister of that parish, 13th August, 1730. Mr. Steel retained his parish till his death. He was the author of a "Memorial, showing the reasonableness and necessity of immediate application to the King and Parliament, for augmenting the small stipends in Scotland,"—which reached a second edition in 1750; and he was skilled in the Teind Question, as proved by the discussions of his time in Ecclesiastical Courts. On the 19th of September, 1748, shortly after succeeding to Waygateshaw, he acquired from Daniel Carmichael, with consent of his tutors, a portion of Mauldslie, called Brownlie and Bowmanhirst, with certain superiorities. It appears from the Session Records, 8th Dec., 1751, that an old and often agitated question as to payment of 2,000 merks, mortified to the poor by Sir Daniel Carmichael, who died 28th May, 1687, was brought under reconsideration, "when it was recommended that a compromise should be made, and that William Steel, of Waygateshaw, who had purchased a part of Mauldslie, should be taken security for payment of the amount out of the purchase money, and a discharge handed to him." This matter was not finally settled till 18th Nov., 1757—seventy years after the donor's death, and nine years after Mr. Steel's purchase of Brownlie. Mr. Steel died 4th October, 1760, in the 55th year of his age, and 30th year of his ministry—leaving his nephew, William Steel, his sole executor, burdened with a few legacies.

Thomas Steel, his brother, succeeded, as heir-at-law, to Waygateshaw, and Brownlee—and to several other lands in the Barony of Braidwood—all of which, except Waygateshaw, were disposed of by him, with consent of William and Samuel his sons, or by his sons after his death. He had a precept of clare constat, from the superior, William Murray, of Touchadam, dated November, 1760. His eldest son John—who seems to have been disinherited—after being some years in the West Indies, returned, and having secured some of his father's property, to stay questions at law, he married Margaret Forrest, of Orchard. He was killed by a fall from his horse in 1784. His widow was married to James Gilchrist, of Gilfoot.

William Steel, second son of Thomas, by disposition, succeeded to the greater part of Waygateshaw, on the death of his father, in 1762—Townhead having been disponed to his younger brother Samuel. He was also superior of Hallcraig, including Whiteshaw and Castlehill, a right acquired from the Carmichaels, of Mauldslie, with the lands Brownlee, which right was disposed of towards the end of the past century to Mr. Glassford, who transferred the right to the Rev. Mr. Baillie, and is now held by the Lockharts of Milton-Lockhart. He married Janet Pettigrew, daughter of Gavin Pettigrew, Mashockmill, and had two sons, Thomas and Gavin—and two daughters, Janet, who married John Steel, of Inchnie,—and Ann, who married John Gardner, S.S.C., Edinburgh. He died 9th August, 1813, aged 83, his wife surviving till 21st December, 1826.

Thomas Steel, many years before his father's death had a conveyance to Waygateshaw, with the exception of that part called Woodbank or Gills, and Townhead. He married his cousin, Janet Steel, one of the three heirs-portioners of Townhead; and subsequently acquired the other portions of that part of Waygateshaw, which was again joined to the principal estate. Gills, disponed to Gavin, a younger brother, was sold, and it is now in possession of the representatives of the late William Lockhart, M.P., for Lanarkshire. He died on the 20th Sept., 1830, and his wife on the 6th of May, 1854. His daughter Ann married Alexander Anderson, banker, Lanark—and Marion, the youngest daughter, married Stephen Anderson, of Carfin.

Samuel Steel, second son of Thomas, succeeded his father. Besides fulfilling the duties of a county magistrate, and those of a more parochial nature, he devoted much of his time to the improvement of his estate. The mansion of Waygateshaw was enlarged, and new approaches made, which greatly added to the amenity of the property; and he enhanced the value of the upland farms by draining, and by house accommodation. He also began mining operations on the higher parts of the property, and succeeded in establishing valuable ironstone and limestone workings. In 1860 he married Mary Porteous, third daughter of William Steel, of Liverpool. He died on the 13th of January, 1863.

Jane Samueleta-Ann-Mary, their only child, born 26th March, 1863, is now in possession of the property.

The Mansion, finely situated on the north bank of the Valley of Clyde, is a group of old and new. The Old Tower, of the middle of the sixteenth century, has fortunately been preserved, as well as the baronial character of the structure.

MILTON-LOCKHART.

MILTON was in possession of the Quhytfurds, of that ilk, previous to 1486. Allan, one of the Lockharts of Cleghorn, was married on the date above given, to Katherine, daughter of Whiteford of that ilk, and of Miltown, in the parish of Carluke.

John Quhytfurd, of Miltown, on the 25th of March, 1547, was charged with abiding from the raid of Lawder, *i.e.*, failing to appear at a muster of the Queen's army—when he came in the Queen's will, and found caution to answer at the Justice air of the shire. An earlier notice of Milton, in connection with that family, has not been found—nor is it known from whom the Whitefords acquired right. In 1555, Charles Pollock, tutor of that ilk, was convicted before the Court of Justiciary "of oppression done to John Quhitforde, of that ilk, in hurting and wounding him on the lands of Greenhills." In 1575, the Earl of Morton, whose extortions and oppressions of the middle ranks, to gratify his grovelling disposition, ventured to extend his operations a grade higher. Mary Livingstone, one of the Queen's maids of honour, had received a gift of lands from her royal mistress, and these Morton wished within his own reach, by seeking restoration of them to the Crown. The lady had meanwhile married John Semple, of Beltrees, a nephew of John Quhytford, of Milntoune, who threatened resistance—when he, and his cousin, Adam Quhytford, were seized and put to torture, in order, as was alleged, to unravel a supposed conspiracy of Lord John Hamilton, Abbot of Aberborthwick, brother of the Earl of Arran—for whom he acted in the incapacited state of the latter—and Lord Claude, his brother, Commendator of Paisley, to assassinate the Regent. This act of cruelty aided not a little in arousing indignation against Morton. The following details, on this subject, are given in Pitcairn's Criminal Trials. "John Quhytfurd, elder of Myletown, being often called to produce Adam, his son, before the Justice to underlie the law, for art and part of consulting with John Sampell, of Byltrees, and treasonably

conspiring the murther of James, Earl of Morton, Lord Dalkeith, Regent, committed in the month of January, 1575, the said Adam not compearing, the said John, as his pledge, was amerciated in the pain of jc lib (£100 Scots), and Adam adjudged to be rebel, and all his moveable goods escheated to the King's use, as fugitive from the law, for the above crime." John Quhitford, of that ilk, was on the assize in 1580, at the trial of William, Lord Ruthvin, the High Treasurer (*Crim. Trials*). He, and his son Adam, were in 1584, indicted for the cruel slaughter of Patrick Maxwell, of Stanelie. The laird, alone, was put to the knowledge of an assize, who, "efter long reasoning and deliberatione acquitted him" (*ib*). He married Margaret, daughter of Lord Robert Sempell.

John Hamilton, of Coltness and Udston, married Helen, daughter of Whitford, of that ilk, and Milntown. They had a son, William, minister at Glassford, ordained in 1644, often called "Wise Willie."

Adam Whiteford, of that ilk, married Mary, daughter of Sir James Sommerville, of Cambusnethan, in 1576. The Earl of Roxburgh, in 1630, gave in a taxed roll of the Abbacy of Kelso, in which the following item occurs:—"Whytford, of Mylnton, for Clydesmylne, worth £10, pays 6/8." In 1632, he gave 100 merks towards establishing a library in the University of Glasgow. In 1638, Walter Whitford, one of the younger sons of Adam, after being sub-dean of Glasgow, parson of Monkland and Calder, the parson of Moffat, became Bishop of Brechan, and the same year was deposed and excommunicated at the great assembly held at Glasgow, and was afterwards "outed" by the covenanters, and plundered.

—— *Whiteford, of Milton*, married a daughter of James Lockhart, of Cleghorn, by Barbra, daughter of Wardrope, of Daldowie, about 1650 (*Baronage*). On the 26th of January, 1653, it is recorded in the Kirk Session books of Carluke, that "Ladie Milton, and her husband Jon Maxwell, focht wt John Whytford on the Sabbath." It may be inferred from this toulzie that this "Ladie" who enjoyed a liferent, had married John Maxwell, and that her husband and son, the subsequent proprietor of Milton, were not in good friendship.

John Whiteford succeeded, and was served heir to his father, on the 24th of March, 1663. He was afterwards knighted, and his

name appears amongst the commissioners of supply for the years 1667, and 1678, as Sir John Whiteford, of Milntoune. He married Elizabeth, daughter of Sir Patrick Houston, of that ilk; and secondly, Dame Margaret Hamilton, and was succeeded by his son John, as appears from the facts contained in a libel raised at the instance of Mr. Peter Kid, indulged presbyterian Minister of Carluke. This action, dated 1683, was "for bygone stipend arising from the ten pound lands of Milntoune, against the deceased Sir John Whyteford, his ladie Dame Margaret Hamilton, and John Whyteford, his son and appearing heir."

Several years ago an article appeared in the United Presbyterian Magazine, headed "Gavin Hamilton, the Martyr of Mauldslie, and the last of the Whitefords," wherein the author attributes Gavin's apprehension, for his concern in the "Pentland Rising" to Whiteford, of Milton,—and goes on to prove the consequent sad state and extinction of the Whiteford family for this wicked action. The unfortunate Gavin Hamilton, was made prisoner, under arms, on the field of Rullion Green, and was one of the first ten executed for treason,—and consequently no information was necessary. At the time of the publication of the Magazine the head of the Whiteford family was high in position in the British Army! Scribblers of this sort, under sanctimonious guise, burden history heavily with their fables.

In "Origines Parochialis," it is stated, as if on the Authority of Wishaw, wrongly, that the Whitefords, of that ilk, held Mylnetoun, of Mauldslie, along with the lands of Hallcraig, adjoining. Now, Hamilton of Wishaw, positively states that (at the time he wrote, 1710) both properties were in the hands of Sir John Hamilton, of Hallcraig, but neither by implication nor otherwise says anything as to the connection of the Whitefords with Hallcraig—a connection that never existed. This work,—judging of it alone from the short article 'Carluke,'—is by no means carefully collated, the above correction being only one of several erroneous statements to be found in the few pages assigned to Carluke parish.

In 1687 the lands of Milton were under adjudication at the instance of Sir Daniel Carmichael, of Mauldslie, and were ultimately brought to sale.

Sir John Hamilton, of Hallcraig, acquired Milton, previous to 1695, and consequently before he was knighted. In the poll-tax

list of that year, Milton does not appear; but the tax charged against My Lord Hallcraig, seems high enough for both Hallcraig and Milton,—and no doubt the entry in the list applies to both. He was said to be resident at Milton at the time Hamilton of Wishaw wrote his account of Lanarkshire (generally understood to be about 1710); but at that date Sir John and his son and successor were dead—the property being then in possession of his daughter, Lady Gordon. The succession of Milton, henceforth, went with that of Hallcraig, till 1763—namely:

1706. James Hamilton, son of Sir John.
1706. Isabella, his sister, wife of Sir William Gordon, of Dalfolly.
1742. Charles Hamilton Gordon, and afterwards his widow.

Major Martin White, acquired Milton about 1763. While bathing in Clyde, at a point called "the sea-car," near his own house, the Major was drowned, and the property came into the possession of his son.

Henry Vansettert White, an officer in the Indian army, who in 1784 disposed of the estate to

Robert Brisbane, namely, the ten pound land of Milton, Cornmill, Cruive, Standgreens, Muirsykehead, Boll of Meal, &c. Mr. Brisbane was the son of Dr. Thomas Brisbane, Professor of Anatomy in the University of Glasgow. He was an enthusiastic and eccentric character. He drew up and printed an elaborate statement of the great water power on his estate, and of its wonderful mineral resources, so much resembling the George Robbins style, that one is tempted to suspect that George had been a pupil or imitator of Mr. Brisbane. How it was possible for any man with the least mechanical knowledge to calculate on such power from so very small a fall of water surprises one living in 1874; and his geological knowledge was equally at fault, so far as coal was concerned, and he aimed at nothing more; but as no one took advantage of his fancies, no speculative calamity followed. Later in his history, he wrote and published some actionable charges against Thomas, Earl of Hyndford, and even went so far as, personally, to distribute his paper in the lobby of the House of Lords. As an action of damages was contemplated, Mr. Brisbane was rescued by his friends securing for him a place of safety. Dr. James Jeffray, Professor of Anatomy, married Mr. Brisbane's only daughter; and their only child, Margaret Anne Jeffrey, of Craigton and Milton,

succeeded to the estate. She married John Aytoun of Inchdarny, whose son, Roger, was M.P. for the Kirkcaldy Burghs till 1874.

William Lockhart, son of John Lockhart, D.D., and Elizabeth Dinwiddie, acquired Milton about 1828: and in order to distinguish it from numerous properties of the same name in the County, it was thence called Milton-Lockhart. In early life Mr. Lockhart served in India in a military capacity, and, on several occasions, had charge of important diplomatic matters, which were successfully prosecuted, and for which he received the thanks of the authorities. As the representative of Laurence Dinwiddie, he came to a considerable fortune, and retired from the public service. Many years before acquiring Milton, he was already an heritor of Carluke on securing by purchase Gills or Woodbank, a small part of Waygateshaw—an estate, which for more than 200 years previous to 1720, was in the possession of the Lockharts, his ancestors.

At his death, he had been sixteen years member of Parliament for the County of Lanark—a position he attained, and held, without the shadow of opposition—was a Deputy-Lieutenant of the County—Colonel of the district yeomanry cavalry—and Dean of Faculties of the University of Glasgow. He was the ready patron and supporter of many local institutions, having an aim towards improvements in agriculture.

Remarkable foresight was evinced in the liberal terms on which he granted a lease of the ironstone of his estate, in 1835, a step which secured to the district works for the manufacture of iron, and the consequent extensive workings of various minerals, whereby the parish has been vastly enriched—a state of things which, ten years later, no doubt aided in securing the line of the Caledonian Railway through the parish.

Soon after acquiring Milton, he removed the old mansion, and erected a new structure in the manorial style, designed by Burn of Edinburgh, on an elevation above the Clyde, chosen by Sir Walter Scott, which commanded a fine reach of the river and valley to the south-east, with a rich rising back-ground of forest scenery. The principal approach is by a bridge over the Clyde, in the ribbed style of old Bothwell Bridge, with arched gateway, and watch towers at the north end. Rich by nature, and now embellished and beautified, the place remains a fit memorial of the taste and

resources of a generous, unostentatious and truly good man. He died at Milton-Lockhart, 25th November, 1856.

The Rev. Lawrence Lockhart, D.D., formerly minister of Inchinnen, succeeded. He generously resigned that living on succeeding to his brother's fine estate, and is now in possession.

KIRKTON.

THE lands of Kirkton, previous to the Reformation, were church lands held by the Monks of Kelso.

Eglismalesock was the name of the church, popularly known as "Forest-Kirk," in the Vale of Clyde, conveyed to the Monks of Kelso by the Bishop and Chapter of Glasgow, who had, up till that time, held the same.

The church lands were, originally, situated in the vicinity of Mauldslie; but about the middle of the 14th century a new site was chosen, as more convenient for the inhabitants of the Parish—its place being the centre of the Churchyard of Carluke—now considerably extended to the north. At the time of this change it is probable that Kirkton was still part of Mauldslie; and that by agreement the Monks would accept lands nearer the site of the new structure, in lieu of the original church lands on the Clyde. It is probable, also, that Kirktoun would then be assumed as the name, and that Kirkstyle had a similar origin.

This church and its lands, after being disconnected from the See of Glasgow, were subject to the Abbacy of Kelso, through the Cell of Lesmahagow; and at the Reformation the whole church lands belonging to that abbey—and all others, passed, first to a succession of Commendators—but ultimately the temporalities of all benefices became annexed to the Crown, in 1587.

In 1566, when a mere child, these lands were conferred on Francis Stewart, afterwards Earl of Bothwell—at whose forfeiture they passed to Lord Roxburgh, who disposed of that portion including Lesmahagow and Carluke to the Marquis of Hamilton.

In 1636, James, Duke of Hamilton, obtained a new charter of the superiorities, sometime pertaining to the Abbots of Lesmahagow, from Charles I., including the lands of Kirkton (*Renounciation 1671, Kirkton titles.*)

It is not known positively from whom, nor precisely at what time, the first proprietor of Kirkton, after the Reformation, derived his title,—but it is probable that it was held from the Earl of Bothwell, or his Tutors.

Thomas Weir, of Kirkton.—In 1572, or 15 years previous to the temporalities of the Church passing to the Crown, Thomas Weir, was designed of Kirkton, and in possession; and it appears that he subsequently granted a bond, binding himself to hold the lands of Kirkton from the family of Hamilton. Thomas Weir was connected with the Stonebyres branch of the Weirs, or Veres —was brother-in-law of the Laird of Lee,—and the first notice of him known is in the criminal proceedings of the country, reported by Pitcairn, where he is named, as one of many, charged with or accessory to the crimes of murder of Darnly, and the two Regents under date 1572; but whether with the design of enquiry towards punishment, or merely with the object to entangle, or to over-awe, cannot now be settled,—but at that time legal or criminal proceedings were too often of the character of political manœuvres. "Jocobo Douglas de Todhoiles," became security for his appearance, under a penalty of 1000 merks, "at the next Justice-air at Lanark." He was witness to a contract of sale between Robert Dalziel, of Elliock, and Allan Lockhart, of the Lee, Provost of Lanark, Wm. Pender, and John Mowat, of the Mill called Mouse Mill, and thirle and multures thereof," dated 13th May, 1619. He was also witness to the taking of a sasine under a charter by William Livingston, of Gerviswood, and Jean Douglas, his spouse, in favor of John Davidson, of Brownlie, dated 14th September, 1622. In a taxed roll of the Abbacy of Kelso, given up by the Earl of Roxburgh, in 1630, an item in the list of the temporal lands of Lesmahagow, is the following:

"——Weir, of Kirkton, for Kirkton, worth £40, pays 40s." or 3/4 sterling.

In 1632, Thomas Weir, of Kirkton, and Thomas Weir, his son, were parties to a charter granted by Sir William Murray, of Touchadam, in favor of William Lockhart, of Waygateshaw. There appears to have been two 5 lib lands of Waygateshaw, held by the Lockharts separately till 1636, when both were united in the person of Stephen Lockhart, of Waygateshaw, in liferent, and William Lockhart, his son, in fee,—one of which lands, at that date, had,

it appears, been in the possession of Thomas Weir, under some right.

George Barbour.—In 1636, a charter of alienation was granted by Thomas Weir, senior, of Kirkton, with consent of Jean Weir, his spouse, and Thomas Weir, his son, and apparent heir, to Master George Barbour, dweller in Edinburgh, and Mary Muirhead, his spouse. Thomas Weir, at that time, held also the lands of Harestanes, and Boreland, of Braidwood. Thomas Weir, junior, was the celebrated (in by-gone days notorious) Major Weir.

"Mr. George Barbour," who thus acquired Kirkton, was an elder in Carluke parish, and attended the famous meeting of the Kirk session of 28th November, 1645, "being the first session after the minister his return, and ye defait of the enemie at Philliphaugh." Mary Muirhead, his wife, a party in the conveyance, was a daughter of Mr. Thomas Muirhead, son of the Laird of Lauchop, minister of Cumbusnethan in 1634.

Thomas Forrest.—In 1650, a charter of alienation was granted by George Barbour, for himself, and as taking burden on him for Margaret Cunningham, his second spouse, in favour of Thomas Forrest, Writer to the Signet, and Grizel Lockhart, his spouse. "Thomas Forrest, of Orchard, Wryter to his Majis Sygnet," was also an elder of the Kirk of Carluke, and attended the meeting of the session above quoted. He was, in 1648, appointed one of the Committee of war for the county. Grizel Lockhart, his wife, was sister to Walter Lockhart, afterwards of Kirkton, and great-grand-daughter of Lady Wicketshaw, of 1583, who was sister to Thomas Weir, senior, of Kirkton, already noticed. In this way the property was recovered by a distant relative of the first proprietor after the Reformation.

Grizel and Susana Forrest, daughters of Thomas Forrest, of Kirkton, and his heirs portioners, with consent of Peter Learmont, merchant, Edinburgh, and Walter Ewing, writer, there, their husbands, sold Kirkton, in 1661, to their uncle, Walter Lockhart, son of Stephen Lockhart, of Wicketshaw, by Grizel Carmichael, a daughter of the Hyndford family, and Marjory Drummond, of Carlourie, his wife, widow of William Bruce, of Kincavil. Walter Lockhart, of Kirkton, was appointed a Commissioner of Supply and of Excise, in 1661. In the following year, as Captain Walter Lockhart, he obtained a charter under the great seal, which was

ratified by his Majesty with the consent of the Estates of Parliament, in 1663, granting to him and his heirs the lands of Kirkton, with the pendicle thereof, called Kirkstyle, "extending in the hail to ane 40 sh: land, with the manor-place, houses, biggings, yeards, orch-yeards, grasse, pasturage, mosses, moores, meadows, woods, fishings, coals, coalheughs, milns, milnlands, multures, and sequels thereof, lymestane, parts, pendicles, and pertinents of the same in ane hail and free barronie, called, and to be called, in all time coming, the barronie of Kirktoun, and Kirkstyle":—The reddendo was the payment of £48 scots money, annually, and giving "three sutes at the three head courts to be holden in the barronie of Lesmahagow. yierlie,"—a provision explained by the fact that Kirkton lands were church lands, and, as such, subject to the priory of Lesmahagow. But a question was opened as to the validity of the charter; and, after a decision had been given by the supreme court finding the bond before alluded to valid and effectual against the disponees or successors of Thomas Weir, Walter Lockhart, purchased from Ann, Duchess of Hamilton, and William, Duke of Hamilton, her husband, on the 31st of October, 1671, in order to render the charter granted by Charles II. valid, the renounciation of that bond. Kirkton, relieved of the burden of giving attendance at the head courts of Lesmahagow, at the instance of the Hamiltons, was, thereafter, to hold from the Crown, in terms of the charter of 1662, whilst the feu-duties were to be payable to the family of Hamilton (*Renounciation 1671, Kirkton titles*).

From the narrative of a Bond, granted by Cromwell Lockhart, of Lee, in 1683, eight years after his father's death, it appears that Walter Lockhart, of Kirkton, along with Sir William Lockhart, of Carstairs, and Andrew Hay of Craignethan, had acted as one of the commissioners for managing the affairs of Sir William Lockhart, of Lee, in Scotland, during his absence in the public service abroad. This would apply to the period when Sir William was appointed ambassador to France, under Charles II.; because when acting in the same capacity, during the protectorate, Walter Lockhart had not acquired Kirkton.

On the 21st of August, 1665, Walter Lockhart added to Kirkton, by purchase from William Lindsay, with consent of Margaret Muirhead, his spouse, and John Lindsay, his son, part of the Barony of Belston, called Over Kirkton and Hillhead—a forty

shilling land—thereby extending very considerably his eastern and northern boundaries. One year afterwards he acquired lands, with the same designation, from Alexander Weir, son of James Weir, probably on account of some complication of titles, or rights of security, which lands have passed to every succeeding proprietor of Kirkton—and are now entailed along with Kirkton and Kirkstyle, in favour of the heirs general of Major Charles Hamilton of Fairholm. Walter Lockhart was appointed a Commissioner of Supply, 10th July, 1678, and died the following year.

Walter Lockhart was served heir to his father, by retour, dated 18th Nov., 1679, in the lands of Kirkton and Kirkstyle, and Over-Kirkton and Hillhead, with the teinds, pasturage, and vicarage. A family tradition, related in an affectionate and graceful biographical notice of the Rev. Dr. Lockhart, of the College Church of Glasgow, states that "the second Walter Lockhart of Kirkton was an officer of dragoons in the army of Charles II., and commanded his troop at the battle of Bothwell Bridge—being thus opposed, as not unfrequently happened in those troublous times, to his own relations. After the pursuit of the fugitive supporters of the Covenant was over, he resolved never to draw his sword in the civil strife again." But there is good reason to believe, according to criminal, historical, and personal records, that young Walter Lockhart took part in the disloyal movements of that period. The date of service to Kirkton, &c., to his father, five months after the battle, admits of the probability that his father was alive at the time of that disastrous affair, and if the date of his death and age be correctly given in obituary notices at the time of the battle, he would be just 23 years of age—neither of these circumstances, however, militating against the fact of his position in the Royal Army. But light is thrown upon the subject by documents of a personal kind, corroborative of other sources of information. Having, after the Revolution, many good grounds of complaint, and the change in national affairs admitting of the free statement of grievances, he was a frequent petitioner or memorialist seeking from the State adjustment of certain claims. A petition presented on his behalf to Parliament, in 1695, is in these words: "In anno 1683, being convened before the Lords of Justiciary, at Glasgow, FOR BOTHWELL BRIDGE, converse, and resett, he gave bail to appear at Edinburgh, which he did, and was imprisoned to the

hazard of his life, until he got liberty upon bail for 4000 merks, to keep his confinement in Edinburgh—which contenowed for five months, until by the severity of their precidure against others, in like circumstances, he was forced to fly out of the country and be an exile for several years, leaving his estate open to their mercy; and by the rigour of their precidure, they sisted not till they forfeited his bond of cautionary, which being gifted by the Treasury, he was forced to pay the same to Sir Adam Blair of Carberry upon a pretence of a private debt due him by the late King. And since this happy revolution he was forced again to pay the same to his cautioners." In confirmation of this personal statement the records of the country might be appealed to. On the 30th of July, 1683, he was, according to the Records of Criminal Trials, convened before the Lords of Justiciary at Glasgow, along with several other Carluke proprietors, "for rebellion, reset of rebels, and other treasonable crimes;" and in 1685, he was indicted for high treason in absence, but no proof was adduced against him, and no conviction followed.

At the Revolution, in 1689, he took his stand by William of Orange, and raised a troop of dragoons at his own expense, the maintenance of which led him to incur liabilities amounting to £1,110, to secure repayment of which was difficult. An expedient towards recovery of this sum was, however, entered upon, which would have been impossible in more modern times. He became farmer and collector of some part of the Poll Tax for 1693, ostensibly, to secure payment of the amount due to him by Government, and thereby, unwittingly, got himself mixed up with the blacklegs of those days, whose peculations were disgraceful, and engaged the attention of Parliament for years; but his case was very different in complexion from the others implicated in that investigation. The petition above quoted from, on another point somewhat minutely relates how, in some respects, the matter stood: "At the time of the late happy revolution, he was amongst the first that went for England to serve his Majesty, and frankly concurred with the nobility and gentry that addressed his Royal Highness, the Prince of Orange, and immediately thereafter returned to Scotland, and attended the elections upon the circular letter; and also did, upon his own charges, raise a troop of dragoons in Lord Carmichael, his regt, and kept and maintained

said troop while the said Regt was disbanded, by advancements upon his own private fortune, and borrowing moneys from the shires and burghs where his troop did ly, which he had actually since payed as is well known to many members of Parliament, who were ready to testify the same; and thereby, and by the death of several horses, the time of the same services and journeys, in the manner forsaid, contracted debts and borrowed money, of which he was not as yet repayed." Incidentally, it may be stated, as bearing on the subject, that in an "Inventor of the goods, gear, sowms of money and debts qlk pertained to umqle Archibald Inglis, in Zuelsheill," dated Sept., 1695, the following items occur: "Walter Lockhart of Kirktowne be bond, the sowme of i c lib—(£8 . 6 . 8 sterling) wt iijxxxiiij lib (that is, three score and fourteen pounds Scots, or £6 . 3 . 4 sterling) of bygaine @ rent yrof: Mair by the said Walter Lockhart, the sowme iij c & xxxiij lib vi: sh: viijd (£27 . 15 . 6 sterling) money foresaid of prinll wt ij c & xxxiij lib xiij sh: iiijd (£19 . 8 . 4 sterling) of bygaine @ rent yrof."

But he had other pecuniary involvements, the particulars of which, with some additional details, and repetitions of his personal history, are stated in a memorial addressed by him to Geo. I., probably a short time after his Majesty's accession to the throne. It is as follows:—

"The memorial of Captain Walter Lockhart, of Kirkton, Intendant of His Majesty's Invalides, in that part of Gt Brittain called Scotland—Humbly Sheweth—That the said Captain, anno 1683, labouring under severall discouragements by imprisonment and other hardships, was at length admitted to baill and confined in Edinburgh; but the severity of those times encreasing, forced him to go abroad, when (to the ruine of his affairs and family) he lived severall years, some quherof he carried arms under his Electorall Highness the Duke of Brandenbrugh, at Wessell, in the Regt commanded by Generall Spaan. But upon Glorious King William's arivall in Brittain (no forces landing in Scotland) went amongst the first to joyne his forces in England, concurring with the Nobility and Gentry that then addressed his Royall highness, the Prince of Orange, immediately returning to Scotland for the Election of Barons upon the circular letter, and was one of those that attended the meeting of Estates the time of Dundas' Revolt, at which time he levied and maintained a Troop of Dragoons for

several months on his own expense and private credit (without any levie money from the Government), in the Regt commanded by the deceased Lord Cardrose.

"The said Regt being disbanded, the late Glorious King William promised to provide for him, and sometime thereafter, Colonell Wischart, having (in consideration of a considerable sume paid to him with the King and the Secretaries knowledge, and approbation by the said Captain), resigned his commission as Intendant of Invalides, in Scotland, the King gave a new commission to the said Captain, which Her Majesty Queen Anne was graciously pleased to renew after her accession to the throne. And that before the Union the said Captain was mightly encouraged to purchase the said office at a high price, their Majesties giving and disponing the said office with ten shillings sterling, per diem, on the establishment, and not to be charged on the invalides stock, ordaining the said allowance to be paid to the said Captain Walter Lockhart, or his order, out of the funds appointed for payment of their Majesties forces, by any who are or shall be commissiarate to be their paymaster, and continued so till the Scots armie was put on the Brittish Establishment, anno 1708, when at the commencement of the Union, Her Majesty was pleased to discontinue a great many Scots officers formerly on the Establishment (whereof the said Captain was one), but, at the same time, Her Majesty appointed them to be insert in the contingent list, promising that their payment should be continued during llfe, and accordingly were paid to the 22 Dec., 1710, being three years, but since that time nothing has been paid.

"The said Captain being still in the exercise of his office, Humbly prayes His Majestie that, from the said 22 Dec., 1710, payment be made him to the present time, and supplicates His Majestie may be graciously pleased to renew the said Captain's commission, who purchased the said office at a dear rate by the late King William, of glorious memory, and his then secretarie's consent, in the faith of its being continued on the Establishment, and orderly paid by the paymaster of their Majesties' forces to their respective commissions, constituting him Intendant."

In the year 1689, he was named a Commissioner of Supply, and Commissioner of the Malitia; and the same, in 1690.

In the Poll tax list for Carluke Parish in 1695, the following entries occur:

	lb.	sh.	d.
"The Laird of Kirkton, for himself and his thre sisters, - - - - - -	10.	04.	04
John Garney, his servant, - - -	00.	09.	08
Marion Bartram, his servitrix, - -	00.	12.	00
Donald M'Camlosse, his boy in liverie, -	00.	06.	00."

In 1703, he married Veronica Erskine, daughter of David, 2nd Lord Cardross, by Mary, daughter of Sir George Bruce, of Carnock, and sister of Edw^d and Alexander, successively Earls of Kincardin, who died in 1717; and many years afterwards, at an advanced age, he married Elizabeth Mirrie, relict of James Pollock, writer, Edinburgh, a nephew of Inglis of Murdiston. In Ann's Parliament, of 1704, he was in the list of Commissioners of Supply; and, in the first year of George II., he is also named in the Commission of Supply. On the 26th of July, 1738, he disponed Kirkton, &c., to Elizabeth Mirrie, his wife, her heirs and assignees. He was regular in his attendance at the meetings of the heritors of Carluke, from 1703 till 1739; and on the 31st October, 1739, subscribed the minutes of meeting, as president, for the last time, in a very feeble hand. He died at the Castle of Edinburgh, in March, 1743, aged 87,—having lived under six British sovereigns, and during the protectorate—and at his death was paymaster of the forces in Scotland.

Elizabeth Merrie, widow of Walter Lockhart, in 1750 (20 September), married Robert Cockburn, of Harperdean, A.M., and conveyed the lands of Kirkton and others to him, his heirs and assignees.

Robert Cockburne survived his wife. He was a scholar in holy orders—Author of "An historical dessertation on the books of the New Testament," which evinces erudition and research of a high order, and of several pamphlets on religious subjects. He died in 1785, aged 94.

John Cockburne, a Merchant in St. Ketts, in the West Indies, succeeded his father, and disposed of Kirkton, &c., in 1787—but died before completing titles. He had, however, executed a deed in favour of his intimate friend Thomas, Earl of Hyndford, and Mr. Sheriff Cockburne, his cousin, jointly, or the survivor. To simplify matters, titles were made up in name of Mr Cockburne as heir of line to his uncle—and in 1789 (13 May), Archibald Cockburne, Judge of the High Court of Admiralty in Scotland, and

Sheriff-Depute of the Shire of Edinburgh, served himself heir accordingly; and in the same year, in implement of the original bargain, sold the lands of Kirkton and Kirkstyle, Over-Kirkton and Hillhead, to the Trustees of Major Charles Hamilton, of Fairholm, who were bound to execute an Entail of the same for behoof of Charles, his son, and his successors.

Charles Hamilton.—The entail in favor of Mr. Hamilton does not seem to have been executed till June, 1799. He was in the army, and served in the 13th Light Dragoons, till he attained the position of Captain. He married Ann Scriviner, an English lady, who predeceased him by seven years. He died in 1820, and was succeeded by his eldest son, who died soon after.

John Hamilton, second son of Captain Charles Hamilton, was served heir of entail, in 1823. He studied law, but on his succession renounced his profession. He married Grace, fifth daughter of the Rev. Dr. Hamilton, of Lesmahagow, in 1833, who survives him. He died at Hamilton, on the 12th of September, 1867, and, having no children, was succeeded by his niece.

Eliza Hamilton, eldest daughter of James Hamilton, younger brother of John, succeeded as heiress of entail. In 1866, she was married to Jas. Stevenson, of Braidwood, Captain, 12th Royal Lancers, who, on the succession of his wife, assumed the name of Hamilton, in accordance with the requirements of the entail; and soon after, retired from the army.

The old part of Kirkton House is a structure of a class common in the 16th century, being an extended form of the earlier rude Norman Tower, of which there are several examples in the parish. The stairs connecting the apartments are spiral, indicating a comparatively modern style. On the corbel of the east gable, towards the south, the date "1618," is cut, in raised letters; and on a stone—evidently part of an older structure—built into the gable of the newer portion of the house, the date "1600," under a device, too imperfect to pronounce upon with certainty. Both dates are of the time of Thomas Weir. The older part of the house consists of two arched apartments as a basement, over which the hall, originally one apartment, with a stone pavement, and over the hall two rooms. Tradition claims for it greater altitude and more accommodation. The apartments were originally, and still are, connected by a narrow spiral stair at the back or west side, to

supercede the inconvenient use of which, on occasions of ceremony —and no doubt to meet the taste and style of the time—supposed to be that of the second Walter Lockhart, a spacious outside stair was constructed in the angle between the old and newer building, which remained till about 1826, when the present roofed-in stair was built, and, at the same time, the old hall divided and finished, as it now is, by the late John Hamilton, of Fairholm. The wing to the south was probably added at the time when the outside stair was made by Walter Lockhart. The room looking eastward, above the hall, is called the "King's room," from the carefully handed down tradition, that Charles I. rested a night at Kirkton on passing from the north—a tradition which has no stronger support than the recorded fact that the grounds to the east of the house were known as the "Royal Dykes," in 1695,—the word "roialdikes" occurring in the poll tax list of that year, as the place of residence of "Catherin Dickson." The encampment of the military, and other attendants of his Majesty, was the space now occupied by the United Presbyterian Church and Manse—Mr. Legate's feu, and southward of both. The tradition of the Royal visit at Kirkton, has, of late years, by historical drivellers, been carried back to Queen Mary, in whose time the house at Kirkton was not built.

Few historical incidents are known regarding Kirkton, other than have been noticed in connection with the several proprietors.

The noted Major Weir, the Warlock, having been "born and brought up" at Kirkton, has burdened the place with a stigma. His spirit hovers there! The weak and credulous still shrink under the shadowy existency. In a historical and philosophical sense, the circumstance of the Major's connection with Kirkton, adds to the interest of the place, if it be held, as all good men may well hold, that the Major was a person of acknowledged merit,—who, in a critical hour, lay in the way of a party, fierce on regaining power, with an old grudge to settle; and it is well known that ignominy and death, if for the time suitable, were easily brought about, in his day, in a legal form.

In the last days of 1745, a band of forlorn Highlanders, on the retreat north, after the reverse of fortune of Prince Charles Stuart, came to Kirkstyle, where there was a hostelry, and took unceremoniously what they much needed. After regaling themselves, they paid a hostile visit to the Reverend Mr. Orr, the Commander

of the Parish Fencibles, who, properly enough, was not at home. The wretched band behaved with more than moderation; for they touched not a chattel of any description belonging to the Captain of Fencibles, who so considerately deserted his post! But Kirkton was at hand, and offered a better chance for exercising some small revenge, the occupier being the widow of the late paymaster of his Majesty's forces in Scotland. Thither they went, and took without question what they thought useful for their urgent wants, and thanked the lady. This was long remembered as the "Raid of Kirkton."

The highways at no distant time were mere tracks—the mode of transit was by horseback—the lands were unenclosed, and every one found his own way. "Statute labour" and "Turnpike acts" are, in a sense, of yesterday. But every manor-house of the olden time had its path or avenue. Kirkton avenue passed from the house eastwards, in the direction of what is now "Grace Street," by or through the "Royal Dykes," in a straight line to the old Cross, or south (if not only) entry to the church at that time. The avenue was through rows of large beeches.

By the Charter of 1662, before alluded to, Kirkton was constituted a barony, and Kirkstyle a burgh of barony, by Charles II.

HALLCRAIG.

HALLCRAIG, originally part of the Forest of Mauldslie, was at one time a considerable property—and about the end of the past century comprehended Whiteshaw and Castlehill, now a separate possession.

Alexander Were, in 1572, as one of many charged with treason and murder, in connection with the death of Darnly, and of the two Regents, appears in that document, as of Hallcraig; but no other circumstance is recorded regarding him. Although his name is differently written, it is not improbable that he would be related to Weir of Kirkton, an adjoining proprietor of the same period. Both were entangled, with others in the parish, in the widespread treason and murder case made so much and so little of—and both tendered "Jacobo Douglas de Todhoiles"—as security to answer the charge—the one for "1000 li," and the other for "1000 merks"—(*Criminal Trials*).

Archibald Hamilton, of Hallcraig, second son of Hans Hamilton, Vicar of Dunlop, and brother of the first Viscount Claneboye (one of the titles of the Earl of Dufferin), was Sheriff-Depute of Lanarkshire in 1625—the first of the family designed of Hallcraig. In the testament of James, Archbishop of Glasgow—(Law), 1632, Archibald Hamilton, Commissary of Lanark, is mentioned as debtor to him in V lbs "as quottis of the testatis w'in the Commissarat of Lanerk, fra the terme of Whitsonday 1631, to the terme of Mertemas 1632 yeirs (*Com: Reg: Glasgow*). He was a witness to a charter by James Lockhart, of Cleghorn, and his wife Elizabeth, in favor of James Haddow, to the lands of Westerseat, or Westerhouse; a witness, also, to a Disposition by James Haddow, and his wife Marion Lyndseay, of the lands of Westerhouse, to Andrew Bell in Yieldshields, their son-in-law, signed at the Kirk of Carluke, 2d July, 1625. He married Rachael Carmichael, of the Hyndford family, and had five sons and a daughter. Two of the younger sons,

Patrick and William, being non-conformist ministers in the reign of Charles I., and both were sufferers on account of their position, as detailed in the works of Woodrow and others.

John Hamilton, eldest son of Archibald, is noticed in the Memoirs of the House of Hamilton, as his successor to Hallcraig, wherein are applied facts and incidents strictly applicable, not to him, but to Sir John, a subsequent proprietor. He married Jean, second daughter of William Muir, of Glanderston, his cousin—and could not have survived his father for any length of time, because it is found that James Hamilton of Hallcraig (probably his brother), was appointed to public offices in 1643. The author of the Memoirs of the House of Hamilton ignores James Hamilton altogether, and passes from John, above noticed, to Sir John, the son of James Hamilton.

James Hamilton, of Hallcraig, in 1643 was appointed one of the County Commissioners of Supply for the expense of the army sent to Ireland, and was nominated one of the Committee of War for the Shire in 1644, 1645, 1648, and 1649. He was an elder in Carluke Church in 1646, and headed the sederunt of fifteen particularly alluded to in the notice of Kirkton. He was at the Meeting of the Session, 13th October, 1650, when the important question was discussed, q^{t} sall be done about the putting out of ane scout watch, because the enemies had come to Glasgow"—the enemy being Cromwell's army.—(*Session Records*). Under date 15th July, 1651, Captain Hamilton, of Hallcraig, was amongst those named as charged at the Market Cross of Stirling, for the second time, to appear and answer for rebellion as "prime remonstrators," (*Balfour*). In 1652 he married a daughter of James Corbet, of Towcorse, by Janet Scott, his spouse. In 1656 an act was passed towards the maintenance of the Spanish War, and other necessary purposes of the Commonwealth, one of the commissioners named for Lanarkshire was James Hamilton of Selcraig (Hallcraig?). He was named a tutor, in the will of Mr. Francis Aird, 14 March, 1659. He secured the remarkable distinction of being personally thanked by the Presbytery of Lanark for his commendable adherance to the Covenant, and resolute resistance to the enemy in the "difficile time," (*Presby. Records*). He was engaged in the somewhat serious raid on the lands of the Earl of Queensberry, and his Castle of Drumlanrig, in 1660, in which some other delinquents

from Carluke were concerned. —— Hamilton, of Hallcraig, was named in the list of persons fined without any charge or trial in Middleton's time, under the Act 1662.

Sir John Hamilton, of Hallcraig, succeeded his father, and seems to have been early involved in Covenanting difficulties. He was arrested and imprisoned for rebellion, reset of rebels, and other treasonable crimes, in 1683; and for his concern with Pentland, and Bothwell Bridge, he was fined in 12,000 merks, and imprisoned till the amount was paid. In 1685, as John Hamilton, younger, of Hallcraig, he was a prisoner; but after ten months' confinement, was liberated on a petition to the Privy Council, stating that his father was in a dying state, on finding security for 12,000 merks, to return to prison in a month. In 1689 he was, still as John Hamilton, younger, of Hallcraig, one of the Commissioners of Supply for the county; and on the 1st of November, the same year, was appointed a Lord of Session. He was, in 1690, one of the Commissioners of Supply for the county, and in the same year, he presented a petition to Parliament which opened up a feature of past times little known. That document stated, "that in the year 1667 he had purchased the forfeitures of the two Porterfields, of Quarelstone (William and Alexander, who were his relations), for the benefit of their wives and children." Had this petition not been given effect to before the general acts rescinding all forfeitures since the year 1665, about to be passed, he would have been deprived of the chance of repayment. The Parliament, however, decided that the reduction of the forfeitures should be burdened with repayment of the sums advanced by Lord Hallcraig, and the interest thereon. On referring to the documents by which the forfeited lands were conveyed to Mr. John Hamiltoun, of Halcraige, younger, they appear as "Deeds of Gift," both dated 4 March, 1671, and both being marked "Compositio Gratis"; but this, though a cover, does not disprove the trading in forfeitures, made evident by the tenor of Lord Hallcraig's petition. In 1695 the entry in the poll tax list, as regards Hallcraig, is as follows:—

"My Lord Hallcraig, his son and three daughters, 18.10.00;" but as he then held Milton also, and as Milton does not appear in the list, the amount of the above entry, it may be implied, is for both properties. He was knighted by William III., and as Sir John Hamilton represented the Burgh of Cullen in Parliament, from

1696 till 1702 (*Act Parl: x*). As Lord Hallcraig, in 1697, he was one of the commissioners for the trial of twenty-four persons, male and female, suspected and accused of witchcraft, in Renfrewshire, seven of whom were condemned to the flames! He was appointed one of the Committee of Parliament for the security of the Kingdom, in the years 1698, and 1700 (*Ib: x*). In 1704, he and his son James Hamilton, yr, of Hallcraig, were appointed commissioners of supply. He was twice married, 1st to his cousin Ursilla, daughter of William Ralston, of that ilk; and in 1699, to Elizabeth Eleis,—and was an elder in Carluke Kirk in 1704. Vere Irving states that Sir John's "name occurs in a list of directors of the Darien Company made up in 1704, which fully accounts for his estates having been sold on his death, March, 1706." No doubt that company ended in disaster to many families in Scotland, (some of whom had been sufferers, in a pecuniary sense, in the Covenanting struggle); for £400,000 was, in these days, an almost fabulous sum to be subscribed by so small and so poor a country; but what follows is sufficient to establish that Sir John was not involved in ruin. The truth is, that Sir John's connection with the Darien Scheme, 1696, was, in the first place, a subscription of £400; but this and its consequences do not appear to have brought Hallcraig to the market,—for he was succeeded by his son, who died, without issue, in September, 1706,—six months after his father's death, and was succeeded by his eldest sister.

Isabella Hamilton, wife of Sir William Gordon, of Dalfolly, the latter, designed of Hallcraig, was a witness to a disposition by Walter Lockhart, of Kirkton, to the heritors of Carluke, of the school ground, in 1710. Under the same designation his name is in the list of Commissioners of Supply for the first year of the reign of George II., in 1727. In 1733, Sir William Gordon presented to the Kirk Session a new mortcloth. About 1742, the estates of Hallcraig and Milton, the last having been acquired by Sir John Hamilton previous to 1695, passed to Lady Gordon's second son,

Charles Gordon, advocate, who assumed the name of Hamilton Gordon, and raised an action against his brother, Sir John Gordon, to denude, when it was found that Sir John could not hold the estate without bearing the name and arms of Hamilton, while equally bound to bear those of his own family.

Charlotte Hamilton held Hallcraig in 1767, at whose death an action of ranking and sale was raised by her sister, Bethea Hamilton, against the late Charlotte Hamilton's creditors; and a decreet of sale was obtained on the 19th of December, 1781, in favour of George Cunningham, late of Calcutta, who had dispositions from James Hamilton, and from Robert Hamilton, of Wishaw, dated 5 and 8 March, 1784, for any interest they had in the said lands—so that the estate remained in the family upwards of seventy years after the Darien Company was formed.

George Cunningham, in the manner mentioned, acquired that part of Hallcraig lying on the south, and marching with Milton lands. Mr. Cunningham was a native of the parish, had gone in his youth to the East Indies, where he acquired considerable means, and, on his return, purchased part of Hallcraig. A few years later he also purchased Braehead, of Braidwood. He married Eleanor Cunningham, of Edinburgh, who under a Trust Disposition, dated 10th March, 1805, in conjunction with Archibald Nisbet Younger, of Carfin, held in life-rent his whole estate, which, or the price thereof, after her death, was to be divided amongst four brothers, and one sister of Mr. Cunningham, or their heirs. At the time of Mrs. Cunningham's death, 1st August, 1841, none for whom the legacies were intended survived, and the fund was divided, after a statement of claims before the Supreme Court, amongst their children, grandchildren, and great-grandchildren, in 1842. This portion of the property was purchased shortly after Mr. Cunningham's death, which event occurred on the 29th of January, 1806, by

Col. Alexander Robertson, on the 22nd May, 1807. The Colonel was a descendant from the families of Strowan, Culloden, and Cairney. He was Lieut.-Colonel of the 14th Regiment of Madras Native Infantry. In early life he was a companion, and subsequent correspondent of Arthur Wellesley, afterwards Duke of Wellington. He commanded a troop of Lanarkshire Yeomanry Cavalry in 1819—a body of local troops specially raised in the district on the emergency arising out of what was called the "Radical time"—a corps which has ever since been maintained. He married Ann Cunningham, daughter of Cunningham of Seabank, in Ayrshire. After his death, 5th April, 1825, the property remained under Trustees till 1842, when it was acquired by Mrs. Robertson, and

her daughters—Annabella Mary, Ann Forbes, and Alicia Jemima, by purchase. This portion of the estate was sold, 24th February, 1864, to the Coltness Iron Co.—and thence destined to become the scene of mining operations.

Sir James Stewart, of Coltness, about 1767, purchased the northern and more extensive portion of Hallcraig, called Whiteshaw and Castlehill, which continued in his possession till about 1834, when the Shotts Iron Co. acquired the lands, and established an iron manufactory, still in operation.

BROWNLEE.

(*Preliminary Remarks*).

THE lands of Garion were part of the possessions of the church of Saint Quintigern, or Saint Mungo, in the parish of Cambusnethan, marching with the western border of the barony of Mauldslie or Brownlee. On the 22 February, 1605, John Spottiswood, Archbishop of Glasgow, disponed these lands to James Hamilton, and Elizabeth Hay, his spouse, who obtained a crown charter thereto, dated 1607; but, according to existing titles, James Hamilton had been in possession in 1597. In 1610, he, by testament, conveyed the lands to Elizabeth Hay, and Claud Hamilton, his lawful son. In 1612, John, Archbishop of Glasgow, granted a charter of resignation to Claud Hamilton, and Lillias Crawford, his future spouse, reserving a liferent to Elizabeth Hay, his mother, of one-half of the thirty shilling land of Garion. In these and all subsequent writs, the lands are described as lying in the regality of Glasgow, parish of Cambusnethan, and Sheriffdom of Lanark. It is important to determine clearly the locality of Garion, which has never been otherwise than well defined in the titles, in order to a right understanding of what follows, and it would be unnecessary further to pursue the inquiry. Garion had its own "mannor place, houses, biggings, yairds," &c.

In the crown charter of 1607, besides Garion lands, is included the confirmation of a conveyance by James Livingstone, of Jerriswood, who never possessed Garion, to James Hamilton of "All and each the lands of Cowbilhaugh and Peilhous, with all and each the said James Livingstone's lands of Brownlee, bounded by the water of Clyde on the east, and the lands of St. Mungo; and John Sommerville's lands of Uppertown, of Cambusnethan, on the west,—which lands of Cowbelhaugh and Peilhous, with all and every my lands lying on the *West side* of the burn of Garion," &c. In the disposition on which the charter is founded, slightly differ-

ent, but more clear descriptions will be found as follow, namely:—"All & singular the lands of Coblehaugh and Peilhouse, with all and singular the said James Livingstone's lands lying on the *west side* of the water of Garion, in the territory of my lands of Brownlee, bounded by the water of Clyde on the east, St. Mungo's lands and John Sommerville's lands of the Overtown of Cumbesnethan on the west parts." Thus it is obvious that, in 1607, Jas. Hamilton of Garion held also part of Brownlee, on the *West side* of Garion burn, including the Peilhouse or tower, which he acquired from Margaret Forrest, daughter of John Forrest, in 1530. This structure was occupied as a residence by James Hamilton and his successors. The residence of the family in Carluke parish, while taking the designation of Garion, the adjoining lands, in Cambusnethan parish, necessarily subjected him to the ecclesiastical cognisance of the Church of Carluke—not of Cambusnethan—a fact of primary significance. For example, to quote from the Session Records of Carluke:—"Sess: Juli 3, 1650, The qlk day, Claud Hamilton, of Gareine, confessed his malignity in complying with the enemies in the tyme of the unlawfull engadgement, and did sweare and subscrybe the Covenant." "Sess: 25 Augt, 1650, The qlk day, Claud Hamilton, of Garein, desired liberty to sett the water off the Coalheugh upon the sabbath morning, qch was granted, because it was ane work of necessity." "Sess: 23 October, 1653, The whilk day, Claud Hamilton, of Garrein, being accused for breach of sabbath in taking journey to Edinburgh, he confessed itt, yrfor the session ordains him to come the next Lord's day, and mak publick acknowledgement yrof outt of his own seat; which he did accordingly." Moreover, Coblehaugh and Peilhouse at the present time are assessed for teind to the Church of Carluke, under Class II. of the Scheme of Teinds—thus: "Lord Belhaven for these parts of the lands of Brownlee called Teaponhill, sometimes called Garion; and the lands of Cobblihaugh and Peilhouse," &c. In a decreet of valuation, Robert Hamilton of Wishaw against the officers of State, dated 24 January, 1770, there is the following statement: "As also, all & whole the lands of Coblehaugh and Peilhouse, with all parts and pendicles of the said lands of Brownlee, parish of Carluke, and Sheriffdom of Lanark."

With the means and opportunity, it has been deemed proper to

point out the fact that the Tower or Peilhouse, now called Garion Tower, and ten acres of land in connection with it, erroneously held to be in Cambusnethan, are in Carluke parish—but, nevertheless, in error, pay local taxes to Cambusnethan—except the teind, which is paid to Carluke.

A very meritorious author, Mr. Brown, formerly minister of the U. P. Church at Wishaw, in his "Historical Sketches of the Parish of Cambusnethan," 1859, states, unhesitatingly, that the Peilhouse above mentioned, or Garrion Tower, as it is now called, is in Cambusnethan Parish, and links together in an interesting manner, incidents, in connection with the place, which could have no foundation. To quote a few of these, he says—"Two things, however, are certain,—it (the Tower,) is centuries old, and in the days alike of Popery and Prelacy, was the favourite summer residence of the Archbishops of Glasgow." He ventures to state that "it is not improbable that Garrion Tower may have been built during Archbishop Beaton's (the first of that name,) time"—namely, from 1509 till 1539. He makes "Archbishop Fairfowl (1661–64), the occasional occupant of Garrion Tower." Archbishop Leighton, he remarks, "was probably the best Bishop who has slept under the roof of the Old Tower of Garrion;"—and again, "Cambusnethan was one of the mensal Kirks, and Garrion Tower, as a residence, both in locality and retirement, had peculiar attractions, it was only natural to spend his quieter days here." Now, all this is downright fable. When among the Bishops, it may be noticed, that Mr. Brown, even on his own ground, so to speak, is not over careful in historical matters. "In these brief notices of the episcopal proprietors and occasional occupants of Garrion Tower"—he complacently remarks, "special mention must be made of the immediate predecessor of Paterson—Archbishop Leighton." Now, students in history are taught that betwixt Paterson and Leighton—Burnet, Ross, and Cairncross, bore the mitre!

The Tower pointed at in these details is the Peilhouse, so particularly noticed in the Titles to part of Brownlee, not situated in Cambusnethan Parish. The Peilhouse, or Tower, was in the possession of James Livingstone, of Jerviswood, seventy-five years before Garrion was conveyed by Bishop Spotiswood to James Hamilton. In fact, the Tower, nor any part of Brownlee, ever was

in the possession of the Church, or occupied by Bishops. In Leighton's time, even the lands of Garrion, in Cambusnethan Parish, had ceased to be in the possession of the Church for sixty-five years!

The Tower, or Peilhouse, with Coblehaugh, comes, then, within the range of Carluke, and has accordingly been noticed as one of the several portions of the barony of Mauldslie, now separated from that once extensive property.

These remarks seem to be specially called for, in the notices of property in Carluke Parish, in order to aid future enquirers.

COBLEHAUGH AND PEILHOUSE, AND TOPENHILL.

(*Lord Belhaven's Lands of Brownlee*).

THE lands of Brownlee, including Coblehaugh and Peilhouse, were originally in the Barony of Mauldslie, but it is not known from whom James Livingstone, of Jerviswood, the first person found exercising right in connection with these lands, acquired that right.

Before 1530, James Livingstone, of "Geroswod and Brunle," by charter of alienation conveyed the lands of "Cowbilhauch and Peilhous," situated on the west side of Garion-burn, part of the lands of Brownlee, in Carluke parish, to John Forrest. On the 11th of August, 1530, by an instrument of resignation and sasine, Margaret Forrest, daughter of John Forrest, conveyed "Cobelhaucht and Peilhouse," in the territory of "Brunle, and barony of Gerviswode," in favour of James Hamilton *in* "Garyn"; and on the following day James Livingston of "Gerviswode," the superior, granted a charter confirming the above conveyance.

On the 21st of July, 1597, James Hamilton, *then of* Garion, son of Robert Hamilton, was infeft in the lands of "Cowbillhouse and Peilhouse," upon a precept of clare constat in his favour, by "William Lyvingstoun, of Gereswod."

By the Crown charter of 1607, formerly quoted, James Hamilton of Garion, was confirmed in the same lands—namely, "All and singular the lands of Coblehaugh and Peilhouse, with all and singular James Livingston's land lying on the *west side* of the water of Garion, in the territory of Brownlee, bounded by the water of Clyde on the east; St. Mungo's lands, and John Sommervill's

lands, of the Overtown of Cambusnethan, on the west parts." Claud Hamilton, in 1612, succeeded to his father, and had a charter in favour of himself and of Lillias Crawford, daughter of Andrew Crawford, burgess of Paisley.

Claud, son of Claud Hamilton of Garion, under a decreet of appraising at the instance of Robert Whitehead, of Park, dated 22 August, 1662, was charged to enter as heir to his father, to "All and haill the lands of Brownlee, which appraising was conveyed to James Johnston of Straton, in 1677—and was ultimately acquired by Robert Hamilton, younger, of Wishaw, for William Hamilton, his father, in 1701," who acquired a crown charter of appraising to the lands. He, on the 24th of March, 1704, conveyed to William Hamilton, his grandson, "All and haill the lands of Peilhouse and Craig thereof, and Coblehaugh, together with sixty-five acres of the lands of Brownlee, lying next adjacent thereto, and upon the south-east side of Garrion-gill burn." It has not been ascertained how these sixty-five acres, commonly called Topenhill, were acquired, but they were held by Claud Hamilton; and in a charter of novodamus, granted by Daniel Carmichael (then superior), in favour of Wm. Hamilton, the sixty-five acres are particularly specified, *and* the lands of Coblehough and Peilhouse. In 1775 a precept of clare constat confirming these several lands, was granted by William Harvie of Brownlee (then superior), in favour of William Hamilton of Wishaw. He was succeeded by his son William Hamilton, afterwards Lord Belhaven and Stenton, who had a precept of clare constat from the superior, William Harvie, of Brownlee, dated 1785. Robert Montgomery Hamilton, Lord Belhaven and Stenton, succeeded, and had a charter to the above lands, dated 15 Nov., 1845, from James Harvie of Brownlie, who had succeeded his uncle.

It might be well to trace the superiority of Brownlee as it passed from the Livingstones. John Livingstone, who conveyed the lands of Coblehaugh and Peilhouse, previous to 1530, was, as superior, succeeded by William Livingstone of "Gereswod"; and, in 1641, William and James Livingstone resigned the right of superiority of the lands of Brownlee to James Maxwell of Calderwood, proprietor of the lands and barony of Brownlee, afterwards held by various proprietors of Mauldslie till 1750, when the Rev. William Steel acquired the right, on purchasing Brownlee and Bowmanhirst from

Daniel Carmichael. This right passed by succession to Thomas Steel, his brother, and by him disponed to William Harvie of Brownlee, who was succeeded by his nephew, James Harvie, under a deed of entail; and now the superiority is held by William Harvie, his brother.

TOWNHEAD AND TOWNFOOT.

(Mr. Stewart's lands of Brownlee.)

By an instrument of sasine, dated 22, and recorded 28 October, 1622, upon a feu-charter by William Livingstone, and Jean Douglas, his spouse, dated 14 Sept., 1622, infeftment passed in favour of John Davidson, junior, son of Francis Davidson, of the fourteen shilling and seven-penny land of Brownlee.

By a deed of the same nature, and of the same date, John Davidson, senior, was infeft in another fourteen shilling and seven-penny land of Brownlee. Two of the witnesses in each sasine were "Thomas Weir, of Kirkton, and William Forrest, of Masthokmiln."

On the 18th of December, 1641, a charter of resignation was granted by James Maxwell of Calderwood, proprietor of Mauldslie, and superior of these lands, in favour of John Davidson, junior, of "all and whole the fourteen shilling and seven-penny land of old extent."

Two separate precepts of clare constat were granted by the tutors of Daniel Carmichael, of Mauldslie, dated 26 March, 1714, in favour of John Davidson, of the fourteen shilling and seven-penny land of Townhead; and also the fourteen shilling and seven-penny land of Townfoot, of Brownlee, in favor of John Davidson. These lands, long in possession of the Davidsons, became subdivided by various successors—but ultimately were acquired by Basil Steuart of Neuk, including certain portions called Snables, Netherwham, and part of Topenhill; and by disposition, dated 26 June, 1822, he conveyed the same to Robert Steuart, his brother, who obtained a charter of confirmation by James Harvie of Brownlee, the superior, dated 10 January, 1832. He was succeeded by Captain Robert Steuart, his eldest son, a brave and meritorious officer of the 73rd regiment. He was with his regiment in Germany in 1812, and was present at several

engagements, serving under Bülow, in 1813-14. Attached to the 2nd battalion of his regiment, and in command of the grenadier company, he entered the field of battle at Quatre Bras, a junior lieutenant, with 32 officers, three of whom were his juniors, and a full complement of men,—the regiment being engaged on each of the three trying days of Waterloo. On the eventful and final day of the fight, at 3 o'clock p. m., Colonel, afterwards Lord, Harris, who commanded the regiment, was wounded and carried from the field, when, so great had been the slaughter and casualties, Steuart found himself in command of the regiment, and continued in that position till some time after the regiment arrived in Paris. At calling the roll on the morning following the victory, only 3 officers and 65 men were able to attend muster. The grenadier company took the field with 50, and left it with 5 men! He subsequently served in India during the whole Cingalese campaign, and was at the storming and capture of Çandy. He died in 1849, and was succeeded by his brother Alexander. This gentleman also followed the profession of arms. He was Lieutenant in the Edinburgh County Militia, and, during the Peninsular war, served in England and Ireland. He died in 1865, when the property devolved on his eldest son, Robert, who is now in possession.

BROWNLEE AND BOWMANHIRST.

(Mr. Harvie's lands of Brownlee.)

TILL a comparatively recent date, this portion of the lands of Brownlee, was part of Mauldslie, under strict entail. An Act of Parliament was obtained (19 Geo. II.,) authorising Daniel Carmichael, of Mauldslie, to sell certain portions of the entailed lands.

By a minute of sale, dated 19 Sep., 1748, entered into between Daniel Carmichael, of Mauldslie, and the Rev. William Steel, of Waygateshaw, minister of Dalserf, the former bound himself betwixt the date of the missive and Martinmas following, to grant a valid disposition to the lands of Brownlee and Bowmanhirst, with the superiority of Hallcraig, including Whiteshaw and Castlehill, then one estate. In July, 1750, Mr. Steel procured the promised disposition from Daniel Carmichael, who, in the meantime

had assumed Trustees to act with, and for him—namely, the Hon. Rev. William Carmichael, doctor of laws, Sir James Gordon, of Invergordon, baronet, Robert Craigie, of Glenesk, esquire, and David Scott, of Scotstarvit, or any two of them. On the death of the Rev. Mr. Steel, in 1760, these lands and others came into the possession of his brother Thomas, who granted a disposition in favor of his nephew, William Harvie, to the lands of Brownlee and Bowmanhirst, with the superiority of the other lands of Brownlee, and a charter thereto was obtained from the crown, dated 23 Feb. 1774.

These lands were entailed by William Harvie, by deed, dated 6 April, 1791. James Harvie, eldest son of the Rev. John Harvie, of Innerwick, and nephew of the proprietor of Brownlee, came into possession under the entail, and obtained a crown charter, dated 5 July, 1816; at whose death, in 1857, William, his brother, who succeeded, had a precept from chancery, dated 9th November, 1857, and is now in possession.

KILCADZOW.

KILCADZOW, now in the barony of Lee, was originally part of the extensive barony of Mauldslie. The word Kill or Cell points to an ecclesiastical relationship; but of this, history and tradition are alike silent. From the Chamberlains Rolls it is found that the Sheriff of Lanark reported, in 1359, that he had received nothing from the lands of Kilcadzow, then in the possession of John Lindsay of Dunrod, by a grant from Malcolm Fleming, Earl of Wigton, who had no right thereto except by leave of the King. He was therefore ordered to collect the rents, and account for them. In the reign of Robert II., 1381, as elsewhere noticed, Kilcadzow was granted to Sir John Danyelson, along with Mauldslie and Law. In 1402, by marriage to a co-heiress of Sir Robert Danielston, Robert Maxwell, of Calderwood, acquired in liferent the lands of Kilcadzow, Mauldslie, &c., which were settled, in fee, on the heirs of that marriage. It is uncertain when these lands were separated from Mauldslie. So early as 1445, Sir Allan Lockhart, of Lee, was served heir to his father, and got a charter under the great seal, "Alano Lockhart de Lee, terrarum baronæ de Carluke, terrarum baronæ de Lee," (*Baronage*); but it is not evident what these lands in Carluke barony were.

By charter, dated 1492, Sir Stephen Lockhart, of Cleghorn, held the two merk land of Kilcairdzie, which, no doubt, means Kilcadzow; and on the 23 of March, 1583, a charter was granted in favour of Allan Lockhart, of Cleghorn, in which the lands of Kilcaidzie are included (*Baronage*).

On the 26 of February, 1644, James Lockhart, of Lee, obtained a charter under the great seal, "domino Jacobi Lockhart de Lee militi terrarum de Wester Kincadzow, &c.," and at the present time the proprietor of Lee holds the superiority of the whole lands of Kilcadzow.

A number of sub-holdings exist, as East-town, West-town, Townhead, Midtown, Townfoot, Craighead, and Coldstream, which have been divided and subdivided, so as to render a clear reading of the charters most difficult.

Like all other lands held in portions by a number of vassals of an early date, Kilcadzow had, in addition, rights to common property. The commonties of the town of Kilcadzow were the Moor, Meadow, Common Loan, and a common right to Limestone. Divisions of these from time to time have been made, but certain common property still exists.

On the 6 of July, 1756, a division was made, under submission, of croft lands, and field lands, lying in Wester Kilcadzow, "to divide and lay the said lands into quarters and pot the same"—excepting the "Craig piece of ground" which was to be possessed as formerly. The parties to the submission were "Mr. Allan Lockhart of Cleghorn, esquire, portioner in Wester Kilcadzow, Archibald Stewart in Underbank, William Cadzow, Alexander Fairley in Belstain, John Hastie in Brownlie, James Stewart in Nemphlar, Archibald Wilson, James Man, James Purdie, William Hog, all of them portioners in Wester Kilcadzow, and James Martin, in Ilshel, for James Douglas, in Brocksburn, also feuar in Wester Kilcadzow."

The lands of Kilcadzow, for the most part, are in the actual possession of Lockhart of Lee; but about one-fifth of these lands continue in the possession of the vassals holding of that family.

In the Poll-tax list for 1695, the following names appear under the designation of Portioners of Kilcadzow:—

"Tho hutchisone Portioner Wester Kinkadzow.

Wm. Kaidzow Portioner Kinkadzow.

Jo Gray of Coldstream."

The population of Kilcadzow, a little earlier than the beginning of the present century, nearly equalled that of the village of Carluke of the same period. Part of these lands called Kilcadzow-law is the highest point in the parish—being 1048·5 feet above sea level.

The great Roman-way, or Watling Street, passed near the top of this height, and long continued in part as the highway in that quarter between Peebles and Glasgow, and even between Edinburgh and Glasgow. The writer of these notices has conversed with a very old gentleman who remembered seeing the Lords of

Justiciary, with their attendants, arrive at and depart from the hostelry at Kilcadzow-law on horseback, on their way to the assize at Glasgow.

From a lampoon by the waggish Dr. Pennecuik, appended to "Ane Historical Description of Peebles-shire," the hostelry at "Kinkaidylaw" was made the scene of a singular debauch, implicating the ministers of Tweeddale. The ministers of the Presbytery of Peebles, on their return from Glasgow, where they had been to swear the Test-oath, in 1681, are represented to have found a grey-beard (jar) of brandy, which had, through the breaking of the handle by which it was attached to a pack horse, belonging to the carrier of Biggar, been left on the road. The ministers had arrived at Kilcadzowlaw, as the story goes, and were discussing the contents of the jar, when they were informed of the loss. The cream of the thing lies in the denial of the carrier's misfortune—

> "Till one stood up, in name of all the rest,
> And vow'd he bought it when he took the Test."

The last lines of this production, called "The Tragedy of the Duke de Alva," if a little wild, is not a little racy. The merry ministers are made to say—

> "Such spritty liquor cures us of all sorrow.
> Courage, we'll take another test to-morrow;
> And after all is done, we can recant—
> And swear to Tendor, Test, or Covenant.
> While we are here, we'll no sweet comfort shun,
> There is no brandy in the world to come."

This story, at the time, led to a spirited pen war, in which the Doctor laid well about him.

Kilcadzow was the scene of several encounters between the troops stationed at Lanark and the Covenanters. One of these, ending fatally, has been coolly and confidently recorded by Patrick Walker, the packman, himself one of the actors, giving due credit to the very little pistol he put into play on the occasion.

HOSPITAL-SHIELDS.

THE lands comprehending Westerhouse, Middlehouse, and Easterhouse, now subdivided to some extent, were, in early times, part of the possessions of the Hospital of St. Leonard's, Lanark, an institution stated to have been founded by Robert I., but probably existed before his time. In 1392, November 9, Robert III., in the third year of his reign, granted to Sir John Dalyell, and to Walter Dalyell, his son (who was the remote progenitor of the Earl of Carnwath—a title conferred by Charles II.)—all and whole the Hospital of St. Leonard's, Lanark, and lands therewith connected, on condition that he and his heirs should cause to be celebrated three masses every week—"pro salute Domini Regis et Annabella Regina, proliumque corum."—(*Spotiswood.*) On the resignation of Peter de Dalyell, in 1465, the Hospital and lands passed to John Stewart, of Craigie (*Reg: Mag: b. 6, 29*). On the 16 of December, 1482, James IV. confirmed a charter by John Stewart, of Craigiehall, to Alexander Stewart, his son, of the barony of Braidwood, with the tenantry of Hugh-heads, and patronage of St. Leonard's Hospital; which last provision has been carried down to the present superior of the lands of Braidwood, consequently it may be inferred that the Hospital lands, at that time, had passed from the Stewarts of Craigie. In an attempt to trace these lands, a gap occurs which it may be difficult to fill up. James Hamilton, of Stainhouse, on the 6th of August, 1611, had a retour of service, as heir to his father, to these lands, which in 1633 were conveyed to James Lockhart, of Cleghorn, and his wife Elizabeth. It appears that James Hamilton was served heir to his *grandfather* John, in the lands of Over and Nether Braxfield, 29 July, 1602, and to other lands in Ayrshire, 4 July, 1609; but to his *father* James, he succeeded to the lands of "Spittleshiells" and the Mains of St. Leonard's, near the town of Lanark, as above stated on 6 August, 1611. In a list of the chief persons beheaded by the "Heeding

axe," or "Maiden," the name of "James Hamilton, of Spittelschiells," is recorded as having suffered at the Castle of Edinburgh, on the 12th of August, 1608, for murder, &c., as reported by Pitcairn. James, his son before noticed, married Agnes, daughter of Sir James Maxwell, of Calderwood (*Baronage*); and according to Nisbet, had a sister married to Mungo Lockhart, of Cleghorn; hence the train by which it is probable that the Spittleshields lands passed to the Cleghorn family.

On the 27th of May, 1671, Sir James Lockhart, of Lee, who must, in the meantime, have secured a right to these lands, granted a charter to John Bell, son of James Bell, to that part of the Hospital lands called Westerseat, or Westerhouse; and Sir John Lockhart, of Lee, on the 13 of April, 1702, granted a charter to James Bell, and Elizabeth Steel, his spouse. The superiority is still in the hands of the Lockharts, and the lands have been long incorporated with the barony of Lee.

The Hospital lands, would no doubt, as was common, be in the possession of vassals at a very early period, although no titles may have been in existence till a more recent date. The earliest charter to a vassal that has come under notice is so late as 1633, granted by Jas. Lockhart, of Cleghorn, and his wife, Elizabeth, in favour of James Haddow, to that portion of the Hospital lands then called Westerseat, now Westerhouse, who, with his wife, Marion Lyndesay, on the 2nd of July, 1635, conveyed the same to Andrew Bell, in Yieldshields, their son-in-law, which lands ever since have continued in possession of the Bells. In the list of rebels concerned in the Pentland rising, the name of ——— Bell, of Westerhouse, occurs. In the poll-tax list of 1695, John Bell, of Westerhouse, is entered for himself and family at £07 . 07 . 06; and James Bell, elder (his father), at £01 . 12 . 08 Scots money.

The earliest notice of Middleseat, or Middlehouse, as regards vassals, is in the poll-tax list of 1695, where "James Cunningham, of Middlehouse," and Samuel Cunningham, portioner of Middlehouse, are separately entered.

These lands were, in 1751, in the possession of John M'Queen, of Braxfield, and Robert M'Queen, yr, of Braxfield, advocate, afterwards Lord Justice Clerk. From the trustees of the latter, namely, "William Honeyman, of Græmsay, esquire, one of the Senators of the College of Justice; John M'Queen, esq., second

son of the said Robert M'Queen; and James Marshall, W. S.," William Glen, of Forganhill, acquired right in 1799. The lands thence passed to William Muir, who disposed of a considerable part to Robert Stewart, of Brownlee, now called Middlehope, lately acquired by the late Mr. William Aitken, and now possessed by his son. The remaining and larger portion was acquired by John Lean, and by his representatives disposed of to Robert Dykes, the present possessor.

To Easterseat, part of the Hospital lands, John Cunningham is the first vassal known; and he sold the lands to Thomas Haddow, elder, to whom succeeded his son. In the poll-tax list of of 1695, John Haddock, elder, and William Haddock, portioners of Easterseat, occur; and, in the same list, William Martin, portioner of Easterseat, is found. At the present time there are three separate holdings of these lands, namely, Easterseat, Springfield, and Tanhill.

The Hospital lands are noticed in "Origines Parochiales Scotiæ," and the map, No. 52, accompanying that work, indicates the position of the Spital lands at a point far from the true position. In Forrest's map of the County of Lanark, the position is rightly given as Westerhouse, &c." The position of the 'Spital, in the map alluded to, is marked at a spot at least two miles west of the true position—namely, on the lands of Langshaw, in the barony of Braidwood.

It appears from the titles of these lands that the feu-duties are payable to the poor of Carluke and Lanark by the superior; and from the Session records, that up till 1766, payment was regularly made, through the Session, in terms of a list submitted to, and approven of, by the Lairds of Lee.

HYNDSHAW.

NOT long after the settlement of the family of Hamilton, in Scotland, under the protection and patronage of Robert Bruce, Hyndshaw, with adjacent lands, were held by Sir John de Hamilton, of Cadzow, who, in 1359, conveyed the same to his cousin, Sir William Baillie of Hoprig and Lamington, by which ancient family, through a long line of descendants, the lands have been held till the present time. No other estate in the parish has been so long in the continued possession of one family—a family, however, who cannot be said ever to have been resident in the parish—and whose history properly belongs to another district of the county. Some local references to Hyndshaw, however, occur worth noticing.

In 1683, Peter Kid, the indulged minister of Carluke, raised an action against Dame Mary Hamilton, for three years' arrears of stipend, in the following terms: "That where the said complr hes served ye cure yrat these many years bygone, and yrby hes undoubted ryt to ye silver and victuall stipend payable furth of ye ffyve pound land of Hyndshaw, belonging, in liferent, to Dame Mary Hamilton, and in fee to William Baillie, of Lammingtone—namely—Hyndshaw is settled and appoynted yearlie, to be held in stipend in money, eleven pounds two shilling thrie pennies scots money,—and of meall ane boll ane firlot ane peck ane fowrt pairt, and to be in augmentation of money twenty fyve pounds ten shilling, and of bear ane boll thrie pecks two 4t pairts." This action points to the fact that the Baillies stood out against Episcopacy, or that modification of it tolerated by the indulgence.

In other family arrangements the lands of Hyndshaw are noticed. During the minority of Sir Charles William Augustus Ross, Hyndshaw remained in uncertainty as to proprietorship; but on his coming of age, under an action of declarator, that question was settled. The grounds of difficulty leading to the action will be seen by the few details that follow:—In April, 1707, William Baillie, of

Lamington, executed a deed of entail in favour of his daughter Margaret. Margaret Baillie married Sir James Carmichael, of Bennington, 7 January, 1715, at which time, besides the lands and barony of Lamington, the lands of Hoprig and Penston, and half the lands of Culter included in the entail of 1707, the lands of Hyndshaw and Watstoun not included in the entail, were anew included in favour of Sir James Carmichael in liferent, and of his wife, and their heirs in fee. No title to Hyndshaw and Watstoun was ever completed by Lady Carmichael or the subsequent heirs, till Lady Ross Baillie, then Mrs. Elizabeth Baillie, of Lamington, great-grandmother and immediate predecessor of Alexander Dundas Ross Wishart Baillie Cochrane, and grand-daughter of Margaret Baillie, Lady Carmichael obtained a charter from the Duke of Hamilton, 10 March, 1775. Lady Ross Baillie had previously (in 1760), completed titles as heiress of entail of Lamington, &c.; but the charter to Hyndshaw and Watstoun, and her liferent therein formed the first feudal title that was made up to these lands under the conveyance of the marriage contract of 1715, and that contract did not contain the conditions and fetters of entail, but only implied them by reference to the charter of 1707. Sir Charles Ross, however, had already succeeded, on the death of his father, to the estate of Balnagown, the entail to which contained an obligation binding the heirs successively to assume and bear the surname, title, and arms of Ross of Balnagown; but the terms were equally stringent and exclusive relative to the entail of Lamington, both being under a declaration of forfeiture in the case of contravention. The two successions being thus incompatible in one person, under an action of declarator and irritancy, A. D. R. W. Baillie Cochrane, M.P., was declared entitled to take possession, as the next in order of succession, by a decreet of the Court of Session, 21 June, 1823.

CARLUKE.

(*Burgh of Barony*).

A CHARTER of resignation, novodamus, confirmation, and barony, was granted by His Majesty King Charles II., in favour of Captain Walter Lockhart, of Kirktoune, and Spouse, dated 16th May, 1662, of which the following is a translation :—

"CHARLES, by the Grace of God, of Great Britain, France, and Ireland, King, and Defender of the Faith,—To all his good subjects of the whole land, clerical and lay, Know ye, that with the advice and consent of our most trusty and well-beloved cousin and councillor, John, Earl of Crawfuird and Lindsay, Lord of Strutheres and Parbrath, collector of our revenues of our principal treasury, and of the treasury of our new augmentations within our Kingdom of Scotland,—also of our faithful cousin and councillor William, Lord Billanden, of Broughton, our Deputy in all the said offices, and of the rest of the Lords and others our commissioners of our Exchequer of our said Kingdom, to have, by this our present charter, given, granted, disponed, and confirmed, and by the tenor of the same, to give, grant, and for us and our successors perpetually confirm to our well-beloved Captain Walter Lockhart, eldest lawful son of Stephen Lockhart, of Wicketshaw, and Marjory Drummond his spouse, and to the one of them living longest, in conjunct fee to the said Marjory for her liferent use only, in full contentment and satisfaction to her of her provisions and sums of money provided to her by contract of marriage, executed betwixt her and her said husband; also in contentment and satisfaction to the said Marjory of all other conjunct fee or liferent, or right of terse of all other lands, teinds, and others heritable or moveable, which she is able in any way to ask, seek, or claim, either by the said contract of marriage, or in any other way whatsoever; and to the heirs lawfully procreated, or to be procreated betwixt them, whom failing, to the said Walter

Lockhart, his heirs and assignees whomsoever, heritably and irredeemably, without any reversion, redemption, or regress whatsoever, all and whole the lands of Kirktoune, with the pendicle of the same called Kirkstyle, extending in all to a forty-shilling land of old and new extent, with the manor-place, houses, buildings, garden, meadows, parsonages, parts, pendicles, and pertinents of the same included, lying within the parish of Carlouke, and Shire of Lanark; which lands and others above described, with the pertinents and teinds thereof included, extending and lying as said is, pertained heritably of before to Grissel and Sussana Forrests, lawful daughters and heirs portioners, served and retoured to the deceased Thomas Forrest, of Kirktoune, Writer to our Signet, and were by them, with the advice and consent of Peter Leirmonth, Merchant in the Burgh of Edinburgh, and Walter Ewing, Writer, there, their husbands for their interests, and by them all with unanimous consent and assent, by their lawful procurators in their names, and letters patent to this effect, specially made, duly and lawfully resigned, at Edinburgh, upon the sixth day of the month of December, last bye-past, in the hands of our said Lords Commissioners of our Exchequer above specified, as in our own hands, immediate lawful superior of the same, purely and simply by staff and baton, as use is, together with all right, title, and interest, claim of right, property and possession, which the said Grizel and Susanna Forrests, and their respective husbands, and their heirs and assignees have, had, or in any way may be able to have, claim, or pretend to the said lands, teinds, and others foresaid, or any part thereof, by whatever custom, law, or title, in time coming, IN FAVOUR, and for this our new Infeftment of the same, to be made, given and granted, to the said Walter Lockhart, and his said spouse, and longest liver of them, in conjunct fee, and to the heirs betwixt them procreated, or to be procreated, whom failing to the nearest lawful heirs and assignees foresaid, of the said Walter Lockhart, heritably and irredeemably, in due and competent form, as authentic instruments taken thereupon in the hands of John Eleis, Notary Public, more fully bear: MOREOVER for the good, faithful, and graceous services rendered to us, and expenses incurred in times past by the said Captain Walter, and for divers other onerous, grave, and weighty causes and considerations us thereto moving (some words illegible) WE have with advice and consent foresaid of new

GIVEN, GRANTED, DISPONED, and by this our present charter CONFIRMED, and by the tenor of the same do of new GIVE, GRANT, DISPONE, and for us and our successor perpetually confirm to the said Walter Lockhart, and Marjory Drummond, his spouse, and to the longest liver of them in liferent or conjunct fee, and to the heirs lawfully procreated, or to be procreated betwixt them, whom failing to the nearest lawful heirs and assignees whomsoever of the said Walter, heritably and irredeemably, ALL and WHOLE the foresaid lands of Kirktoune, and pendicle of the same called Kirkstyle, extending to a forty-shilling land of old and new extent, with the manor-place, houses, buildings, gardens, orchards, grass, pasturages, mosses, muirs, meadows, woods, fishings, coals, coalheughs, mills, mill-multures and their sequels, lime, lymestane, parts, pendicles and pertinents of the same, and teinds of the said lands and pertinents of the same included, lying as aforesaid, together with all right, title, and interest, claim of property and possession, petitory and possessory, which we and our predecessors and authors had, have, or in any way are able to have, claim, or pretend to the said lands and others above written, with the pertinents and teinds of the same included, or to any part of the same, or to the rents, farms, profits or duties of the same, or any part thereof, of whatever year or term, past or future, by reason of ward, relief, non-entry, liferent-escheat, escheat, outlawry, recognition, purpresture, disclamation, bastardy, as last heir, alienation of the whole or the greater part, non-confirmation, reduction of the Infeftments, sasines or retours, or the non-production of the same in due time, the retaining, non-exhibiting, or changing of the same, the loss or mislaying of the ancient evidents, or by virtue of the revocation, whether general or special, of our writs, or of those of our deceased beloved father, or for the non-fulfilment of any clauses or conditions, if any be, contained in the ancient Infeftments of the said lands, or by virtue of the acts of annexation of church lands to our Crown, or other acts of Parliament, acts, laws, statutes, or decrees of our said Kingdom of Scotland, or by any other custom, law or title, cause or past occasion, preceding the day of the date of our present charter, renouncing, assigning, transferring, and giving up the same from us and our successors, to and in favour of the said Walter Lockhart, and his spouse, and their foresaids, with all action, question, and instance, right, process and suit of the same, compe-

tent, or that may be competent thereon, to us and our successors, now and forever: With agreement concerning not taking advantage of, and with remedy of all defects, faults, and imperfections, as well not named as named, which we for us and our successors will to be held as expressed in this our present charter; and we promise never henceforth to raise action, process or question on account of the same in future, notwithstanding any acts, laws, and statutes made or to be made to the contrary: WHEREANENT, and with all which can follow thereon, WE, for us and our successors have dispensed, and by the tenor of this our present charter do dispense for ever; and likewise We with advice and consent foresaid by the tenor of this present charter RATIFY, APPROVE, and for us and our successors forever, CONFIRM a charter of alienation and sasine therein contained, granted by the deceased Thomas Weir, senior, of Kirktoune, with the consent of Jean Weir, his spouse, and Thomas Weir, junior, his son, and apparent heir, to the deceased Master George Barbour, dweller in Edinburgh, and Mary Muirhead, his spouse, and their heirs and assignees therein specified, of the foresaid lands and others above specified, with the pertinents and tiends of the same included, lying and extending as aforesaid, of dates the 4th and 12th days of the month of December, one thousand six hundred and thirty-six, with the instruments of sasine following thereon, of date the 26 day of the month of
in the year foresaid: ITEM, another CHARTER OF ALIENATION, and precept of sasine therein contained of the said teinds and others foresaid granted by the deceased Master George Barbour, for himself, and taking burden on him for Margaret Cunninghame, his second spouse, to the said deceased Thomas Forrest, and Grizzel Lockhart, his spouse, their heirs and assignees therein specified, of date the second day of the month of July, one thousand six hundred and fifty, with the instrument of sasine following thereon, of date the third day of the month of August in the year foresaid; together with all other Charters, Infeftments, sasines, confirmations of the same, and other rights whatsoever granted by whatsoever person or persons to the said Grissel and Sussanna Forrests, to the said deceased Thomas Forrest, their father, to his said spouse, and to their predecessors and authors, or introduced and conceived in favour of them, or either of them, of the said lands, teinds, and others foresaid, of whatsoever date or

dates, tenor or contents, the same may be in all and each of the heads, articles, points, clauses and circumstances of the Precept of sasine of the said lands, and sasines following thereon, and other rights foresaid; AND WE WILL and grant, and for us and our successors with advice and consent foresaid, DECERN AND ORDAIN that this, our present CONFIRMATION is, and shall be of as great force, strength, and efficacy, as if the foresaid CHARTERS, PRECEPTS of SASINE, and other rights particularly and generally above specified and confirmed, had been inserted word for word in this our present charter, or as if the foresaid confirmation had been granted before the taking of the sasines one or more, of the said lands, teinds, and others foresaid, the different sasines of the same hitherto taken notwithstanding; WHEREANENT, and with all defects which may be able to follow therefrom, also with all other objections and imperfections (if there any be) which may be able to be proponed or alleged against the validity of the charters, sasines, and other rights foresaid, or of this present confirmation of the same, WE for ourselves and our successors have dispensed, and by the tenor of this our present charter, with advice and consent foresaid, DO DISPENSE forever: MOREOVER, We, understanding that the VILLAGE of KIRKSTYLE, being a pendicle of the said lands, lies upon the worn-way, betwixt the upper and lower wards, commonly called "Over and Nether Waird of Cliddisdaill," and thus by reason of its situation the same is productive of great benefit and convenience to all our subjects thitherto repairing, and should be erected into a free Burgh of Barony; THEREFORE, and for rule to be maintained within the said Village, and for the benefit, utility, and conveniency of our subjects and others thither repairing, and for other causes above mentioned, WE, of our princely power and Royal authority have made, constituted, created, and erected, and by the tenor of this our present chapter, DO MAKE, CONSTITUTE, CREATE, and ERECT the said Village of Kirkstyle, with all and sundry the lands, tenements, cottages, houses, buildings, gardens, tofts, crofts, acres, and its whole other pertinents within the territory of the same, into one free Burgh of Barony, now and in all time coming to be called the Burgh of Barony of Kirkstyle, and we have given, granted, and committed, and by the tenor of this our present charter, DO GIVE, GRANT, and COMMIT, to the present and any future inhabitants of the same, free burgesses of the same, to

be received and admitted by the said Walter Lockhart, his heirs and successors, full power, facility, privilege, licence, and liberty of buying and selling wine, wax, pitch, mortar, flax, wool, cloth, both linen and woolen, and all other kinds of merchandise, and (in common language), 'staple guides,' and 'to pack and peill' within the same, with full power to the said Walter Lockhart and his foresaids, of receiving and admitting within the said Burgh, bakers, maltmen, fleshers, fishers, fishmongers, poulterers, shoemakers, ironsmiths, carpenters, saddlers, cutlers, weavers, and other necessary artificers and mechanics, to whom it shall be lawful to use and exercise their said arts and trade, as freely as other artificers within our kingdom, have used, or are able to use the same in future. With full power to the said Walter Lockhart, and his foresaids, of yearly electing, nominating, creating, and installing bailies, clerks, sergeants, and all other officers necessary for the governance of the said Burgh, in time to come, and of building, having, and holding a court-house and a market cross, within the said Burgh, in such places as shall seem expedient to them, and of holding a market day weekly, upon the day of mercary; and, also, of holding, using, and celebrating two free fairs yearly within the said Burgh—one upon the tenth day of May, and the other upon the twentieth day of the month of October annually, each of the said fairs to last for the space of days yearly, with the privilege of public market to the said fairs, and of uplifting, collecting, and receiving all customs, duties, and casualties of the same, and of applying them to their own proper uses; with power, also, to the said bailies, received, elected, and admitted, as said is, of holding Burgh Courts weekly, upon such days and as often as to them, and the said Walter Lockhart, and his foresaids, shall seem expedient; and of CREATING, NAMING, and CONSTITUTING clerks, sergeants, adjudicators, and all other officers and members of court necessary, with consent of the said Walter Lockhart, and his foresaids; of punishing transgressors according to the form of law; of uplifting the forfeitures, profits, and fines of the said courts; and if it shall be necessary, of poinding and distressing for the same, and of applying them to their own proper use; of making and ordaining acts, laws, and statutes for the good of the said Burgh, with the advice of the said Walter, and his foresaids; of attaching, arresting, imprisoning, and punishing, according to the laws of our said Kingdom, all transgressors within

the said Burgh; and, generally, of using and exercising all and sundry other liberties and privileges, in like manner, and as freely as is permitted and granted to any free Baron, or to any other Burgh of Barony, within this our Kingdom, or are held to belong to the same in time coming: MOREOVER, WE, for the causes above written, have united, annexed, created, and incorporated, and by the tenor of these presents, with advice and consent foresaid, DO UNITE, ANNEX, CREATE, and INCORPORATE, ALL and WHOLE the lands of Kirktoune, and the pendicle of the same called Kirkstyle, extending as aforesaid, with its manor-place, houses, buildings, gardens, parts, pendicles and pertinents of the same included, together with the said Burgh of Barony, and whole liberties and privileges of the same, into one whole free Barony, to be called now, and in all time coming, the Barony of Kirktoune; and we have ordained the tower, fortalice, and manor-place of Kirktoune to be the principal messuage of the said Barony: AND WE WILL and GRANT, and for us and our successors, with advice and consent foresaid, DECERN and ORDAIN that single sasine, now to be taken by the said Walter Lockhart, and his said spouse, and by their heirs and assignees aforesaid, in all time coming, at the said manor-place of Kirktoune, or upon the ground of any part of the said lands, shall stand good, and shall be as valid and sufficient a sasine to them for all the foresaid lands, Barony, Burgh of Barony, and others foresaid, with the pertinents and tiends of the same included, as if particular sasine had been taken by them at each part and portion of the same, notwithstanding that they may be discontiguous, and be of different names and designations. In regard to which, and with all which can follow thereon, We, with advice and consent foresaid, for us and our successors have dispensed, and, by the tenor of our present charter, do dispense forever—TO BE HAD and HOLDEN ALL and WHOLE the foresaid lands, and Barony of Kirktoune, and the pendicle of the same called Kirkstyle, extending to a forty-shilling land of old and new extent, with the manor-place, houses, buildings, gardens, orchards, grass, pasturage, mosses, muirs, meadows, wood, coal, coalheughs, 'lymestane,' parts, pendicles, and pertinents of the same, with the tiends of the said lands included, together with the said Burgh of Barony of Kirkstyle, with all the privileges and liberties of the same above specified, now united and erected into one whole and free Barony, as said is, by the said Walter

Lockhart and Marjory Drummond, his spouse, and the longest liver of them, and the heirs betwixt them lawfully procreated, or to be procreated, whom failing, by the nearest lawful heirs and assignees foresaid to the said Walter, of us and our successors, in feu heritage, free Barony, and free Burgh forever, by all its righteous meaths, and ancient marches, as they lie in length and breadth; in houses, buildings, fields, plains, marshes, ways, paths, water-pools, rivulets, meadows, pastures and pasturages, mills, multures, and their sequels; fowlings, huntings, fishings, peat, fail, rabbits, rabbit-warrens, doves, dovecots, malt-stores, breweries, and broom; woods, groves, and shrubs; timber, beams, hewnstone, free-stone, and lime, with the courts and their profits; and 'bluidwites,' with gallows, pit, sock, sack, thane, wreck, ware, berewith, venisoune, outfangthieff, infangthieff, 'pitt and gallows," with the common pasturage, and free entrance and exit; and with all and sundry the other liberties and benefits, profits, easements, and just pertinents whatsoever, as well not named as named, as well under the ground as above the ground, far and near pertaining to the foresaid lands, with the pertinents, or that may justly pertain thereto in any manner of way in time coming, freely, quietly, fully, entirely, honorably, well and in peace, without any revocation, contradiction, impediment, or obstacles whatsoever: RENDERING yearly the said Walter Lockhart, and his said spouse, and the longest liver of them, and after their decease, the heirs and assignees foresaid, to us and our successors, for all and sundry the said lands, teinds, Burgh of Barony, and others above disponed, extending and lying as said is, the sum of Three pounds ten shillings of the usual money of our said Kingdom of Scotland as the ancient feu-farm duty, formerly used and wont to be paid for the same, and for 'grassum' of the said lands, ten shillings and sixpence, together with the sum of six shillings and eightpence money foresaid, in increase of the ancient rental, amounting in whole to the sum of Four pounds seven shillings and twopence, and for the new augmentation, tenpence of money foresaid, at two terms in the year, viz.: the feast of Penticost, and of St. Martin, in winter, by equal portions: Also, giving and performing three attendances at the 'capital' courts, yearly, to be held at the Barony of Lesmahagow; and the heirs of the said Walter Lockhart doubling the said feu-farm duty in the first year

of their entry to the said lands and others foresaid, as use is of feu-farm; and, also, paying and performing all other duties (if there any be) contained in the ancient Infeftments and securities of the said lands, teinds, and others foresaid only, for all other burden, exaction, question, demand, or secular service which may be able to be exacted or required from the same in any manner of way: IN TESTIMONY WHEREOF we have commanded our great seal to be appended to this our present charter, the witnesses being our well-beloved cousins and councillors, William, Earl of Glencairne, Lord Kilmaures, our chancellor; William, Earl Marischal, Lord Keith and Altire, Marischal of our Kingdom, and keeper of our privy seal, John, Earl of Lauderdaill, Viscount Maitland, Lord Thirlstane and Beltoun, our beloved secretary, our privy councillor; Sir Archibald Primrois of Chester, Knight, Keeper of our Rolls, Clerk of Councils, Session, Exchequer, and Parliament; and Sir William Kerr of Hadden, Knight, director of our Chancery at our Palace of Whitehall, upon the sixteenth day of the month of May, in the year of our Lord, one thousand six hundred and sixty-two, and in the fourteenth year of our Reign."

Kirkstyle must have contained a very small population at the time of its constitution as a Burgh. In 1695, or thirty-three years after the charter was granted, the poll-tax list, in which the name "Kirkstyle" does not occur, "Carluke" having taken its place—there are six families enumerated, which, by the usual computation, would result in twenty-seven inhabitants. The machinery of the State, at the date of the Charter, was by no means either polished or powerful, and constitutions of this description, if sometimes complimentary, seem to have been necessary as aids to government; but as society and the methods of administration of the laws advanced, these became less useful, if, indeed, in time, their suppression or modification were not urgently required, to repress many forms of local oppression. The jurisdiction and powers of barons were consequently restricted, and ultimately became all but obsolete.

The Charter constituting the Burgh authorises the appointment of Bailies, Officers, Free Burgesses, &c., with power to hold a weekly court—to erect a court-house, and an implied prison. It also authorises a market cross, and the holding of two free fairs yearly. No Burgh records are preserved, if any ever existed; and the operations of the charter cannot be recounted otherwise than

in the transactions traditionally transmitted, or in such as may still continue in use.

The powers under charters constituting Baronies, or Burghs of Barony, were great—extending to punishment by death; and hence, in every Barony, there was a place of execution. There is a Gallowhill in Braidwood Barony, and a Gallowfield in the Barony of Mauldslie. There is, however, no place known in Kirkton Barony indicating a place of execution, but the charter in favour of Walter Lockhart is ample, containing the power of "blùidewite, with gallows, pit, sock, sack, thane, wrack, ware, berewith, venisoune, outfangthieff, infangthieff, pitt, and gallows"—a string of words terrible to look at, if not altogether understood by the ordinary reader. By "Bloodwit" was meant the power of judging of offences, within a Baronial jurisdiction, attended with bloodshed. An "infang-thief," one who committed theft within the bounds of the barony wherein he resided, or one belonging to another barony caught with the stolen goods in his possession; and an "outfang-thief," one not caught in the act, or with the goods in his possession, belonging to another district, who might be brought for punishment before the judge of the barony wherein the deed was done. The power of "Pit" and "Gallows," held by the barons of the olden time, was instituted by King Malcolm. The "Pit" was a place to drown women convicted of theft—the "Gallows" to hang men convicted of a like offence. "Sock" was the power possessed by a Baron to hold courts within his jurisdiction; "Sack" the power to inflict and appropriate fines. "Thane" was the right of Barons to possess slaves, and to dispose of the same. "Wrack," the right to goods or wares drifted on shore within a barony having the right of wrack.

The marches of the Burgh can be known to few; they are as follow: From Castlehill lands (formerly part of Hallcraig), at a point in a line northwards from the east edge of the Cadger's-dub, to the Cadger's-dub itself; thence by the original water-run to the north-east corner of the Glebe, crossing the turnpike near the large ash trees; thence in a straight line passing in front of the Manse to the burn; thence along the course of the burn to the point where the water of the Killsyke discharges into the burn; thence by the Killsyke glen till it reaches the front of Kirkton House, and by the course of the old water-run to Clyde Street. The boundary

from Clyde Street is the line of the March fences, first north-east, then eastward, between the lands of Kirkton and Castlehill, till the point is reached near Cadger's-dub. In long past days, and it may be so still, when the statutary fairs were held it was common to find the representative of the Customs Collectors at the Burgh marches, on every road leading to the market place, to uplift the market dues, namely: 1st, on the Carnwath road, at the large ash trees; 2nd, on the Lanark old road before it was shut by law, at the Bridge; 3rd, on Mauldslie road in Clyde Street, north side, at the bend of the road between Whiteshaw and Kirkton lands; 4th, on the Glasgow old road, or the road now leading to the Established Church, at the junction of Whiteshaw or Castlehill lands with market place; 5th, on the Belston road, at the march with Castlehill lands and the common muir. When the Stirling and Carlisle road was finished in 1823, and for years afterwards, Kirkton Street and Steuart Street were only in contemplation; but the march on this line, on the south, is the bridge and, on the north, the junction of Whiteshaw or Castlehill lands with those of Kirkton.

Market Cross.—The Market Cross of a Burgh was a sort of judicial institution, affording an item of revenue. Weight and measure were determined, and certain intimations made at the Market Cross. The old Cross of the Burgh consisted of a large round stone, in a hole in the centre of which was set an upright beam, with a cross-head for attaching and working weighing beams. The Tron, as it was called, was in special requisition at fairs. In notices of fairs in early and rare Almanacks, the place where the market was held is stated to be "Carluke Kirk." Within a hundred years all the ground west of the Kirk-yard, and north of the "Wornway"—now High Street—was open muir, called Kirkstyle Muir, and this was understood to be the market place, now much curtailed. The principal business transacted at fairs was the sale of cattle, and articles of home-made cloth; but there were also stalls for the sale of shoes, horse-graith, wooden dishes, riddles, &c. Till about 1780, the old cross stone—not unlike a huge mill-stone—was placed outside the gate of the Church-yard, near the south-east corner of the wall, now built up. The spot is still open unappropriated ground. At the date mentioned, it was removed to the place it now occupies, and now supports a lamp post. The

"cross stone," both at its old and new position, was the spot where our fairs were fenced or proclaimed, and where public notices were sometimes made.

The fencing or "crying" of the fair, at one time, say sixty years ago—it may be back till 1662—was considered essential to secure and maintain the previleges of the charter; but it is not now so regarded. At the time specified, indeed, the ceremony seemed to be conducted only for the amusement, and was honoured only by the presence of, the juvenile population, who rallied in force on every such occasion. The last Burgh Officer, Robert Lowrie, to wit, all days of the year was a man of no mark; but on the eve of the statutary fairs he was the man of the hour. This functionary, who might have found his way to the Cross in a more direct way, had been taught to know, or knew by instinct, that in his official capacity—representing as it were the Lord of the Manor,—it was right above all things to comport himself with dignity. He, accordingly, sought no bye road, but took the centre of the street, in the sight of all the lieges, in his progress to the Cross. Reaching the scene of action with leisurely steps, with gravity of face, and with an air difficult to define, the foot of this representative of authority, raised for the purpose, had scarcely touched the Cross-stone towards securing a position thereon, use and wont, when the air was concussed by a cheer—hearty, clear and ringing, such only as pure unburdened hearts and young shrill voices could raise. Mounted on the Cross-stone, the Burgh Officer in bottle-green coat, with bright yellow buttons—hat and band—and halbert at his shoulder, was a picture. Here he adjusted his spectacles,—took from his gilt-bound hat, which he placed at his feet, a yellow-whitish siddled piece of paper, and read in husky, grisly tones, the following proclamation:

"O yez—O yez—O yez! In name and authority of His Majesty the King, and of Charles Hamilton, Esquire, of Kirkton and Fairholm, it is hereby proclaimed that to-morrow is the tenth of May fair, to be holden in the market place of this Burgh; and authority is hereby given for exercising all kinds of honest merchandise and dealing, on payment of the customs use and wont; and moreover, it is hereby intimated that all kinds of false dealings, gamblings, riotings, and all kinds of wrong and hurt are prohibited and forbidden under the pains of law. God save the King."

On the morrow this important Officer was to be seen betimes in the market place, dressed and accoutred as on the previous night, unheeded, looking as if he had no business there—visible at first in full proportions; but as the cattle, drovers, dealers, and sight-seers crowded together, and heaved in the throng, the head of the halbert, seen here and there, as borne about, was the only indication of the presence of the last Officer of the Burgh.

Court House, &c.—Of Free-burgesses, Courts, &c., nothing is known, except what may be gathered from the existence of burgess tickets. From this rather elegant document, it is evident that some progress had been made towards an advanced state of things, which had in some way been frustrated. A burgess ticket, printed on vellum, and surmounted by a front elevation of a contemplated Court-house, of rather chaste design, by the celebrated architect, Gillespie, of Edinburgh, and a fair specimen of his peculiar style, was in readiness for use; but the project must have failed, for no proceedings for admission are known to have taken place. The following is a copy of the burgess ticket:

"At Carluke Court House, 25th Dec., 1817 years.

In presence of _____ Baron Bailie, of the Barony of Kirkton, and Burgh of Barony of Kirkstyle, with consent of the Burgesses assembled, _____ was admitted a free Burgess of the said Barony of Kirkton and Kirkstyle, with liberty to exercise and enjoy the whole privileges and immunities thereto belonging, as free as any Burgess does or can enjoy, and has accepted the same in common form.

.....

Extracted by me, signed and sealed
with the seal of the Burgess Clerk."

.....

Authority is given in the charter of 1662 for "holding, using, and celebrating two free fairs, annually, within the burgh,"—one on the 10th of May, and the other on the 20th of October, with power to levy customs, &c. With the change of the calendar, the days specified above correspond, of course, to the 21st of May, and 31st of October. These fairs are still held—that of May being considered a good Cattle market, securing a large attendance of southern dealers; the Winter fair, on the contrary, does not now seem to be necessary, and of late years, comparatively few cattle

are brought for sale. "Custom" is still exacted from those who buy and sell at these fairs—the only active privilege now exercised under the charter by the proprietor of Kirkton and Kirkstyle. The connection of Kirks and fairs must have been close at one time. It has been stated that the fairs were held "at Carluke Kirk" at one time. In the 6th parliament of James VI., "the holding of Fairs on Holydays, or within Kirks, or Kirk-yards, was prohibited under the penalty of twenty shillings (one shilling and eightpence sterling); or, if unwilling to pay, to be put in the Stocks or Joggs."

Mr. Hamilton, in 1836, was instrumental in securing the benefit of the Act 3 and 4, William IV., Cap. 46. The portions of the Act made applicable to Carluke, were restricted to "Watching, lighting, and cleaning;" but after a few years' operations, discord arose, ending in the resignation of the commissioners, and no attempt has since been made to elect successors. At that time (38 years ago), a scheme of the population of the Burgh was taken, when it was found that there were 147 feuars or proprietors of houses, strictly *within Burgh*, and 282 families, constituting a population of 1224. On the 1st day of January, 1874, only 12 of the 147 proprietors were alive, or 1 in 12; and of the 282 householders, only 32 were living at the same period, or 1 in 9.

For many years the office of Baron Bailie has been vacant. The following list of these officers is all that can be vouched for:

In 1745. Thomas Pursel held the office.
„ 1769. William Weir, surgeon.
„ 1815. David Dick, Miller.
„ 1834. John Martin, wood merchant.
„ 1856. Jas. Lawson Steuart, architect, who resigned after a few years, and no appointment has since been made.

VILLAGE OF CARLUKE.

(*Rise and Progress*).

A VALUABLE, but far from good, view of Carluke village exists, presenting an imperfect and inartistic birds-eye plan of the place as it was in or about 1780. Around the old kirk, on the south and west sides, sites of dwellings or structures are marked, one of which is the large thatched house situated at the end of the old road leading to the manse—once the high-road to Lanark. This is understood to be the oldest house in the village, and originally was an "ale-house." The building is of a superior style for its time, the masonry of the doors, windows, and cornices being carefully executed; and there is a tablet above the original door of the west front surrounded by a raised moulding, which, probably, would answer the purpose of a sign-board. This is said to be the house where a party of retreating Highlanders, in 1745, regaled themselves on their march to Glasgow; and where the good people, in the intervals of the services of the church on Sabbath, took needful refreshment—and where, in particular, the jollifications at the annual sacramental *occasions* took place.

The few houses noted in the plan as on the west and south of the Kirk-yard, constituted what was then called Kirkstyle—the south and then only entry to the church being shewn. All the ground west from the church-yard and north of what is now High Street was called Kirkstyle Muir—the original market place of the Burgh.

The earliest building erected in Kirkstyle Muir was the first school-house in Carluke, which, for a long time, was the only house in that situation. The ground was purchased from Walter Lockhart, of Kirkton, in 1710, consisting of 60 square feet, and was sold by the heritors about 1789. The spot is about the middle of High Street, and the ground is now held by the representatives of

the late James Shaw. Mr. Shaw, from possessing the old school-ground, was the only holder of real property in the burgh.

A tack, dated 1744, for a lease of 99 years, exists, which was granted by Elizabeth Lockhart, widow of Walter Lockhart, to Alexander Forrest, merchant, Carluke, is the oldest tack, so far as known, to ground not in Kirkstyle; but the descriptive clause cannot be followed at the present day, and it is very probable that that lease would be passed from after the estate came into the hands of Major Hamilton's trustees, and a lease of 999 years substituted, as was the case with most feu holdings of that period. The privilege clauses of this tack are worth preserving, namely:—"Allowing him and his foresaids a full power of quarreling stones, in any place about the burn or muir, as he shall think proper, for the building of a house upon the said ground—and a right and privilege to cast fail and divots for his yard dykes and house, upon any common ground belonging to Carluke." Another peculiarity in this tack is the following:—"And if the said Alexander Forrest be removed out of this Town by Death or otherwise, then he or his foresaids shall have liberty to subset the Land." This document is written by Alexander Murray, schoolmaster, Carluke.

Sometime after Mr. Cockburn's marriage with Mrs. Lockhart, in 1750, High Street, part of the "worn-way betwixt the upper and lower wards, commonly called Over and Nether Waird of Cliddisdaill," was laid off and feued on leases of 99 years. The only house so let bearing a date, was that built by Bailie Weir, in 1767, which lease, not having been extended to a long lease of 999 years, like most of the others, expired, and passed into the hands of the present proprietor of Kirkton. This is the first lapsed building-lease in Carluke; and from the circumstance of the ground being retaken on a new 99 year lease, it affords evidence, from one source, of the comparative state of things in 1767 and 1867. The feu-duty, originally, was fourpence-halfpenny per fall; the current feu-duty is nine shillings per pole.

At the date of the birds-eye sketch of Carluke before alluded to, there were thirty-three houses in High Street—all on leases of 99 years, held from Mr. Cockburn,—and ten houses or offices are marked as in the older portion of the village, called in past times, Kirkstyle. The village, at that time, had a most uninviting aspect.

All the houses were low and thatched, the only Street (High Street) being a mire all the year round. A deep ill-conditioned ditch held its interrupted way in front of the houses, on each side of the street, over which every dwelling had what was called a "brig stane" for safe entry. Standing where the cross now is, tilted carts were to be seen here and there in the sludge, all the way along the street, and accumulations of filth not complained of yielded a varied fragrance. It was no uncommon thing to hear a careful mother, on a child venturing to the door, crying—"Tak care o' the shuch, Titty, or ye'll be droont." The contrast of 1874 is so great that the former condition of things could scarcely be imagined.

Soon after Mr. Cockburn's death, the trustees of the late Major Charles Hamilton, of Fairholm, acquired the lands of Kirkton and Kirkstyle—Over Kirkton and Hillhead—from the nephew and heir of Mr. Cockburn, for behoof of Captain Charles Hamilton, the Major's son, in 1789—the trustees being bound to entail the lands, in his name, and to his heirs general—a step which seems to have been delayed till 1799. Previous to the execution of the entail the feu-leases granted by Mr. Cockburn were renounced or departed from on two conditions,—1st, that the new proprietor would give leases of 999 years, in place of those of 99 years; and, 2nd, that the original feuars would extend their boundaries. In furtherance of this scheme, the two streets running parallel with High Street, now called Cassels' Street, and Rankin Street, were laid off at a certain distance beyond the original bounds of the feus on either side of High Street, and long leases were granted to the ground, old and new. It is believed that all, with few exceptions, acceded to the plan. About the same time extensive feuing operations were entered into, in order to secure long leases previous to the completion of the entail. The feus in Clyde Street, Market Place, Chapel Street, Crawford Dyke Street, and John Street, were all secured about that time. The most remarkable lease of that period is one dated Dec., 1793. The proprietor and his trustees binding themselves to permit only one smithy and one smith, in the barony, for the exercise of that art.

In 1817, a movement was made by the proprietor, in order to encourage feuing; and a specious placard was issued, of which the following is a copy:

"TO MERCHANTS, MANUFACTURERS, WEAVERS, AND OTHERS.

Advantageous Situation for Feuing and Building Houses,

On Long Leases, in and near the Thriving Village of Carluke, on the Estate of Kirkton, 18 miles from Glasgow, 5 from Lanark, 8 from Hamilton, in a Country abounding with Coal, and the finest Quarries of Freestone, with considerable advantages to Settlers.

Carluke is a Burgh of Barony, with places of Public Worship, Schools, and Public Library, a Weekly Market, and Four Fairs annually.

The Residenters may become Burgesses on easy terms, and are entitled to all the advantages belonging to the Barony, with the use of Quarries, an inexhaustible Moss for Fuel, Manure, Divots, and a considerable extent of common ground, numerous Springs and Wells of Water, with Bleaching Greens attached to each of them.

A Wind Mill has been erected for making Meal and Barley for the Inhabitants, in the smallest quantities, and of easy access.

Abundance of Scotch Fir and other Wood for the finishing of Houses grows on the Estate and neighbourhood, and may be purchased at an easy rate.

There are Bakers, Butchers, and every other Trade requisite for an extensive population already established. The Glasgow and Stirling Mail Coaches, it is expected, will pass daily, with numerous Carriers, and a regular Post established. A Court House is about to be erected, in which every Burgess will have a freedom, and the whole under the control of a Baron-Bailie, and Officers, established under proper regulations, for encouraging industry and checking vice.

Carluke, in point of situation, has considerable recommendations, being entirely lying to a south exposure, and reckoned one of the healthiest places in the West of Scotland, only 2 miles distant from the Clyde, and in the centre of the Orchards of Lanarkshire, 28 miles from Edinburgh.

Application to be made to Mr. John Ross, jun., who will point out the various situations for Building, and the rate of Feuing, or Ground Rent on each Line and Lot."

Till about 1823, feuing was nearly at a stand, when the opening of Kirkton Street and Stewart Street, on the newly-made turnpike betwixt Carlisle and Stirling—and of Hamilton Street, connecting that road with the eastern part of the village—offered scope for building leases—and large spaces were secured for that purpose.

Towards the end of the past century, two factories were in operation, on a small scale—one for weaving, and the other for hosiery operations—both flourishing branches of manufacture at that time; but both were discontinued from the decay of trade consequent on the termination of the American war, and the stagnation following the peace of 1815. The substitution of machinery for hand labour, brought about a still greater depression. At the present time there is not a stocking loom worked in the parish,—and weaving is in the hands of a few old men and young women, who keep about twenty looms at work. Thirty years ago two hundred and twenty-five looms were still in uncertain operation, —and it is not improbable that the weaving, like the stocking loom, will soon cease to be heard in our streets.

With the decay of one source of industry another widening source sprung up in 1837, in the mining and other operations for the manufacture of iron, which have continued, under various fluctuations, ever since—with marked good results in an economic sense. Within the next ten years, the Caledonian Railway traversed the parish from south to north, opening up to the market the mineral fields of the district, and affording facilities towards improvement of land, the disposal of its produce, and aiding commerce in every branch.

Within the memory of the writer of these notes, there was only one baker in the village, who produced not more than two small batches in the week; and sixty years ago a sheep could not be profitably killed till customers were secured by a sort of from house-to-house canvass. The old method of securing beef for family use was by killing and salting Marts—small grass-fed cattle bought up at the end of the grass season or about Martinmas—hence the name. A small but good library existed till about 1818, which, at that time, met the miserable doom of division amongst its members. In 1827 the existing library was instituted, and by slow but steady efforts has now about 2500 volumes. Somewhat later, in connection with the Useful Knowledge Society, a small library of scientific

works was secured for the purpose of aiding the studies of those interested in subjects discussed in lectures delivered under the auspices of that society.

But the progress of the village and parish may be more accurately deduced from the population returns than from any other source.

The population of the parish was in—

1755 (Webster),	1459
1791 (Census),	1730
1801,	1756
1811,	2311
1821,	2925
1831,	3288
1841,	4791
1851,	6283
1861,	6176
1871,	7066

In 1801 the population of the village was 382, or about a fourth of the whole population of the parish; in 1871 the village contained 3346, or a little less than one half of the population—about a nine-fold increase in seventy years, while the whole parish had increased at a four-fold rate. A Scheme of the population of 1801, giving the males and females in eighteen districts, is a document worth preserving, furnishing, as it does, evidence of the distribution of the inhabitants of the parish at that time. By the statutory return of that year the whole population was 1756. The following is a copy:—

	Males.	Females.
Carluke Town,	181	201
Belston, &c.,	24	19
Malslie, &c.,	36	41
Milton Quarter,	25	21
Waygateshaw Do.,	30	28
Witeshaw Do.,	30	44
Hinshaw Quarter,	25	26
Burnlie Do.,	57	58
Law Do.,	37	51
Newck and Orchard,	23	29
Braidwood,	73	82
Gare and Bashaw,	38	38

Bridgend and Lenshaw, - - - - -	36	47
Mashockmiln, - - - - - -	55	43
Yuildshields, &c., - - - - -	40	28
Wastown, Kilcadzow, - - - - -	70	62
Hill of Do., and Candymiln, - - -	49	44
Hospital-Shields, - - - - -	30	35

The population is rapidly on the increase, occasioned principally by the demand for labour in mining operations.

RETROSPECT.

(*Social and Agricultural.*)

THE value of property, labour, and commodities has greatly increased within the past hundred years. No record, strictly speaking, can be referred to with local bearings; but a few stray documents may be referred to, curious in themselves, and conveying information on the subject. One considerable property in the parish, brought to the hammer in 1720, was purchased for £1,431—implying a yearly rental of less than £50. In 1873, the rental of that property, exclusive of minerals, was £500—equal in value at thirty years' purchase to £15,000, and would probably bring, if sold, £20,000 more as mineral value. This property was a "10 lib. land of old extent" (Alexander II., 1214–49), and pays yearly to the superior that sum, or, in sterling money, sixteen shillings and eightpence, which would be the rental of the estate six hundred years ago—the value, at that remote date, being, at thirty years' purchase, £25 sterling.

In the Heritor's record of parochial matters of 1746, it is stated that a mason was paid "£4. 10. 0 Scots, for 9 days' work at the Kirkyard dyke"—equal to tenpence per day of current money, and that a labourer was paid sixpence per day.

As to the value of cattle, &c., the last "Will and Testament" of a Kilcadzow laird, dated 15 April, 1676, may be useful evidence as regards a more remote period. "I, Robert Willsone, in Hyneshielwood, being sick in bodye at the pleasure of god—but whole in mind and spirit, and knowing that ther is nothing more certain nore death, and the tyme and maner thereof alwayes uncertain. Now, I being desyrous to be relieved of my worldlie affairs and bussines, so that I may the better be in redines to obye god's good will and pleasure when it shall please him to call me out of this transatorie Life to Life eternall, Therfor, &c. Item, ane sort broune meir, estimat to ane hundreth merks Scots:

Item, ane blew meir, the pryce thereof estimat to fiftie pound money foresd; ane broune meir and ane whyte, the pryce of the peice thereof estimat to fourtie pound foresaid: Item, ane old whyte meir, the price thereof estimat to thriescore ten marks: Item, two foalls, the pryce of both estimat to twoulve pund: Item, there is fowrtine herd of kyne, the pryce of the peice overhead fowrtine pund: Item, fowre qwyes, the pryce of the peice, with two stirks to helpe ther pryce, estimat to ten pund money foresd: Item more, eight ewes & lambs, the pryce of the peice estimat to thrie merks and ane halfe: Item, ther is sowen in Westtoune of Kincadzow sixtine boalls of coarne, and in henshilwood five boalls of beir: Item more, ane beir stack in the yearde, estimat to seiven boalls: Item, the plenishing within the house, estimat to ten pund: Item, there is aughten to me by William hunter in forth, the soume of fiftie merks; Item more, be James Willsone of Easter-hynshylwood, twenty thrie pund, and that for thrie boalls of said corne bought and received be him from me," &c.

Between the lowest point of the Parish—about a 100 feet above the level of the sea—and the highest point, there is about a 1000 feet of altitude. It appears from the present state of the highest ground that it must have been under cultivation, as the ridges formed by the plough are still distinct. It seems, too, that at no very remote date the properties in the high parts of the district were relatively of greater value than the low-lying grounds, now so fertile.

For such a state of matters it would not be easy to render a reason; but when it is remembered and taken into account that all the steep ground towards Clyde was under brushwood at one time, and was considered to be beyond the power of the implements then in use, a reasonable cause is discernible. But with improved implements, or more likely with stronger inducements to bring land under the plough, the steep banks were at last cultivated, and as it proved, produced crops much superior to the high lands, which naturally ceased to be operated upon. Within the memory of living men crops were considered fair that averaged 3 bolls per acre! Not far back in time, wheat, potatoe, and turnip, were unknown in the Parish; and when the potatoe was introduced, no one would use it as food after Christmas—being then considered unwholesome.

No creature could be more apparently wretched from the point of view of to-day, than the cultivator of the soil a hundred years ago. He was sheltered in insecure turf-built hovels, seen nowhere in Scotland now if not in the far-off Highlands. He lived on the produce of his fields and cattle; and was clad by the wool of his sheep, and by the lint grown by him, after passing through many tedious domestic processes. His cattle, perhaps, were worse provided for. Fed, or rather starved, on straw, or sometimes furze, or meadow hay, in some instances, the only safe food for stalled cattle in those days, according to the best authorities; but more truly, the only food that could be spared for them. When spring approached and the "fother" was exhausted, the poor animals were at the lowest verge of life, and no sooner was a blade of grass seen in the fields than the exhausted cattle were set at liberty to seek food for themselves. But to fit them better, it would seem, for the effort, and to provide against the evil effects of change of food and change of season, they were mercilessly bled by a skilful man! Numbers nevertheless died, and no wonder. It was not an uncommon event to find the surviving animals so low in condition, that the virile powers were suspended. A cow that had no calf in a season was called "a farrow cow;" the same animal, if she had no calf in the following season was "firrow-farrow;" if she again failed in the same way another year, she was "a shamloch;" and, if a fourth season barren, she was called "a ramshamloch," yeilding milk all the time. Cows there were, in those days, not a few, passing through this course of enfeebled or lost virility without the cause being suspected. Such phenomena are unknown in our days; and, perhaps, not one in ten thousand of the present generation ever heard of such a course of events in bovine history.

As to conveyances and roads, everything was in a primitive state. The mode of transit of any weighty article was by horseback loads, on roads or tracks, in summer, and in mire nine months of the year. Bridges there were none—and boats, and stilts, and stepping-stones, and the alpine-stock, were the means of crossing rivers and streams. Rents were low, or at least seem now a small figure, and were paid sometimes in grain and other products. The people knowing no better, or believing anything better impossible, were, it may be, contented.

Sir James Steuart, of Coltness, in his "Works, Political, Metaphy-

sical, and Chronological," writing from the state of things observed by him in 1769, remarks, "Matters are now upon the point of undergoing a total change. A spirit of improvement is springing up in every quarter of the country. The high prices of subsistence, owing, of late years, to the deficiency of the county supply, and the difficulties Glasgow has found in having its wants elsewhere supplied with certainty and regularity, have excited, on one hand, a taste for agriculture among the farmers; while, on the other, the citizens (by means of a navigable canal between the Forth and Clyde) have been drawn to the necessity of looking for a more certain supply from without."

The wants of Glasgow awakened the drowsy and easy agriculturist. Oatmeal was then the staple food of the country, and the increasing demands for the western market kept in constant employment a class of middlemen called Mealmongers, who, from Peebleshire, and all the upper ward of Lanarkshire, brought by horseback-loads great quantities of that commodity along the rut-roads of the country by Biggar, Carnwath, Carluke, to Cambusnethan, where there was a depot for receiving it, and thence was transmitted by improved roads to the city by carts carrying three loads, to be disposed of as "Cambusnethan meal." Sir James Steuart, in the work alluded to, urged the proprietors of the inland parts of the county to make roads capable of admitting the use of carts to increase carrying powers and cheapen the commodity, or increase profits. Roadmaking became general, and through experience, improved modes, by little and little, brought about the Macadamizing system, and ultimately Railways took a position as a carrying power everywhere. The social and economic conditions following this train of improvement were wonderful. Previous to 1772 (12th, George III.), the roads in a district were made and maintained, such as they were, by what was called "Statute labour." Every able-bodied man was obliged to give so many days' labour on the roads. In 1807, in the 47th year of the same sovereign, an Act was passed where power was given to assess proprietors and householders in lieu of labour—an Act modified and improved by the Act 8 and 9 Victoria, Cap. 41.

Rents, commodities—such as did not admit of modification by imports—and labour, became relatively of much greater value, while commerce stood out prominently. If the land about a hundred

years ago averaged Two Shillings and Sixpence per acre, as stated by Sir James Steuart, and if there was in this parish at that time an area of arable ground equal to the present, the yearly rental of the whole would then be £1,890, sterling. The yearly rental of land at the present time is £11,500.

In the Valuation Roll of this parish for 1847, the first of its kind under the Act 8 and 9 Victoria, Cap. 83, the rental of land, minerals, and structures amounted to £14,050 : 5s. That Roll, for 1873–4, amounts to £37,016 : 4s.

The Poll-tax list of 1695 is a document well worth preserving, serving as it does the antiquarian in various points of enquiry.

The Poll-tax of 1693–6 was most unpopular in its day, purporting to be a measure towards clearing off several years' arrears of pay due to public officers and to the army. This tax was farmed or contracted for by speculators, who worked the Act and made the best of it. Sir John Cochrane, of Ochiltree, was principal taxman of the Shires of Lanark, Renfrew, Dunbarton, Bute, with the Burghs within these bounds; and he issued commissions to local collectors. The commission to the collector of the Parish of Carluke for the year 1695 is dated "at Lanark, the threttie day of October, Jaj. vi. c. & nynty four," in favour of "William Thomson, Wrytter, in Lanark." The list, indicating the state of property and holdings of the period, is interesting. Every person, of whatever age or sex (excluding paupers), was liable to the tax: those in ordinary circumstances were liable to pay six shillings Scots per head (sixpence sterling); tradesmen, twelve shillings; servants, the 20th part of their fees; tenants, one merk for each hundred merks of valued rent; heritors of £50, and under £200 a year, of valued rent, £4 (or six shillings and eightpence); between £200 and £500, £9; Knights and Baronets, £24, and so on up to the Duke, who paid £100 (or £8 : 6s. 8d. sterling).

There are one hundred and eighty-one items of charge in the tax list applying to families and individuals. Two heritors only retain lands in the parish held in 1695 by their predecessors, namely, Gilchrist of Stockwell, and Bell of Westerhouse. Baillie of Lamington, for Hyndshaw, is not in the list, otherwise there would have been one more. One half of the names are still common in the district. Forrest is the prevailing name, being a tenth of the whole; Gilchrist, or Gilkerson, the next, being one

twenty-sixth of the whole. Some places of residence are now non-existent, such as "Moore," "Tipperknows," "Roialdickes," "Midlraw," "Lonefoot," "Bankbrae," "Hyedyk," "Owerkirkton," "Park of Mauldslie," "Kirkton-mains."

The whole tax, as applicable to Carluke, in the following list, amounted to £33 : 16s. 4d. sterling. Mr. Scott, the minister, although in the list for himself and family, there is no sum connected with that entry. Here follows a copy of the document:—

"BOOK or roll of the polleable persons in the paroch of Carluke who made payment of their respective polls, sett down wt their names in maner subjoined:

1695, Decer. 4.

Cristian Craufurd, relict of Umqll Wm Forrest of Mashokmill, for herself, her two sons, servant man and woman, - - - 06.09.00

Wm Frame, yonger, Miller, yr, for himself and his wife, - - - - - - - 00.12.00

Robert gray, in Cattcraig, and his wife, - 00.16.08

John gray, ther, - - - - - - 00.06.00

James gray, in Hairstains, and his wife, - 00.15.00

George gilkerson of Stockwell, his wife, and two daughters, - - - - - - 03.14.00

Archibold Forrest, Maltman in Braidwood, and his wife, - - - - - - - 03.02.00

James Forrest, in Heids, and his famalie, - 04.06.00

Robert Prentice, in Moore, his wife and three daughters, and herd, - - - - 02.05.06

Wm Muirhead, yr, and his wife, - - - 00.14.00

Alexander Muirhead, in Belston, and his woman, - - - - - - - - 01.02.02

Thomas printice, in Mains of Belston, his wife, and four servants, - - - - 03.15.00

James purdie, Elder, in Braidwood, his wife, and sone, - - - - - - - 01.04.00

James printice, in new barnes, and his wife and s, - - - - - - - - 01.02.00

Wm Forrest of Gilfoot, his wife, seven children, and two servants, - - - - - 08.01.06

James Forrest of hill and his famalie, - - 05.10.00

Tho printice, Coater, in Belston, Wright, - 02.16.00
6 Wm Forrest, portioner, of Langshaw, and his familie, - - - - - - - - - 01.00.10
Robert Scouller, Shoemaker, in Law, his wife, and sone, - - - - - - - - 04.00.00
James Wilson, there, and his familie, - - 01.04.08
Tho Forrest, in betwixt the gills, and his familie, - - - - - - - - - 04.06.00
Jo bell, of Westerhouse, and his familie, - 07.07.06
James bell, elder, yr, - - - - - - 01.12.08
Jo Main, Coater, in Midlehouse, and his wife, 00.12.00
Samuel Cuningham, portioner, of Midlehouse, and his familie, - - - - - - 01.18.00
Walter Frame, weiver, in Wicketshaw, and familie, - - - - - - - - - 04.00.00
Tho hutchisone, portioner, in West Kinkadzow, and his familie, - - - - - - 03.04.06
Walter frame, Coater, in Wigetshaw, and his familie, - - - - - - - - - 00.12.00
Rob wilson, in Kinkadzow, and his familie, 01.12.10
Alexer Cuninghame, yr, and his familie, - 01.02.04
Wm Kaidyow, portioner, yr, - - - 03.00.00
Wm wilson, yr, and his familie, - - - 01.13.10
Wm forrest, of Orchyeard, and his familie, - 07.02.06
Jo Finlay, in muirsykehead, and his familie, 01.13.00
Wm Burnlie, in bourigemilne, - - - 00.12.00
Wm haddock, portioner, of easterseatt, and his familie, - - - - - - - - 03.14.08
James Purdie, younger, portioner, of braidwood, and Wm Yong, smith, yr, and yr families, - - - - - - - - 03.03.00
Alexer Steil, in St. Oswald's chappell, and his familie, - - - - - - - - - 01.00.00
Jo Steven, in Langshaw, and his familie, - 00.15.08
Rob Forrest, portioner, of braidwood, and his familie, - - - - - - - - - 03.08.00
Tho Prenties, in Hyndshaw, and his familie, 02.10.00
James Lang, weiver, yr, and his familie, - 01.04.00
Wm Walker, yr, and his wife, - - - 00.12.00

Cristen arokel, in Langshaw, and her daughter, 00.12.00
Tho Muirhead, in Bowridge, and his familie, children, and servants, - - - - 01.06.00
Wm brown, in Shilhells, and his familie, 2 ch: 2 servants - - - - - - - 03.02.00
Tho russel, portioner, in Yeilshiell, and his familie, - - - - - - - - 01.01.00
Alexer forrest, portioner, of braidwood, and familie, - - - - - - - - 02.04.00
Jo Davieson, portioner, of brownlee, his familie, and sones, - - - - - - - 01.16. 6
Rob Gilkerson, in Heids, and his familie, - 04.01.00
John forrest, masson, in heidsmuir, and his familie, - - - - - - - - 01.07.04
James Wilson, yr, and his familie, - - 00.15. +
Robert Weir, Shoemaker, portioner, in Lansha, and familie, - - - - - - - 01.09.00
Andrew Graham, in Garrein, for his lands in Carluke parish, - - - - - - 00.11.00
James Paterson, in heidsmuir, and his familie, 01.11.09
Alexer Muirhead, in hinshaw, and his wife, - 01.01.00
James Scott, in Sandiland-gate, and his wife, 00.16.00
Rob Paterson, in Hinsha, and his wife, - 01.07.00
George Keir, in Lie, and his familie, - - 01.10.08
James Anderson, yr, and his familie, - - 01.04.00
John Prentis, in gair, his wife, daughter, and herd, - - - - - - - - 01.07.00
Thomas Allan, yr, and his wife, - - - 00.14.08
John Rankin, Cotter, in Bogside, and his wife, 00.12.00
Wm Rankin, yr, and his wife, - - - 00.13.06
John Finla, in Badsha, and his familie, - 02.13.06
John Gilkerson, Smith, in Weitsha, and his familie, - - - - - - - - 02.04.04
Rob Finla, in Tipperknows, and his familie, 01.01.04
The Laird of Maldsley, his Chamberland, and servants, - - - - - - - 31.15.06
Wm Gilkerson, in Weitsha, and his familie, - 00.15.04
James Dobie, Shoemaker, in Straehouse, and his wife, - - - - - - - - 00.19.04

Rob Gray, in Weitsha, and his familie, - 01.04.08
John Whitford, in Millhill, of Milton, and his familie, - - - - - - - - 01.04.08
Gavin Davidson, in Brownlie, and his familie, 01.08.00
The Laird of Kirktoun, for himself and his thre sisters, - - - - - - - - 10.04.06
John Gurney, his servant, - - - - 00.19.08
Marion Bartram, his servitrix, - - - 00.12.00
Donald McComlosse, his boy in livrie, - 00.06.00
Mr John Scott, Minister at Carlouk, and his familie, - - - - - - - -
Susanna Cheisley, relict of umqll Mr Peter Kid, late Mr yr, and her familie, - - 02.04.00
Mr Robert Carmichael, Schoolmr at Carlouk, 03.06.00
Wm rankin, in Kirkton-mains, and his familie, 01.11.04
Helen Whitford, his servant, - - - 00.12.06
Wm brownlie, Smith, in Carlouk, and his familie, - - - - - - - - 01.18.00
James Armstrong, yr, - - - - 00.10.00
Tho persel, merchant yr, and his familie, - 03.08.00
Jonet bell, his servant, - - - - 00.11.00
Tho: Dobie, yr, and his familie, - - - 01.00.06
Jo: Lightbodie, Shoemaker yr, - - - 00.12.00
Walter russel, merchant yr, and his wife, - 00.18.00
Jo Weir, in Overkirkton, and his family, - 01.14.00
Wm King, massone, and his familie, - - 01.04.00
Jo hart, Shoemaker, in hurlasyke, and his familie, - - - - - - - - 00.19.06
James Legat, in hillhead, and his familie, - 00.16.00
James Prenties, Shoemaker yr, and his familie, 01.06.00
Robert Prenties, yr, - - - - - 00.06.00
Rot Scot, wever yr, and his familie, - - 01.06.00
7 Marion Lonimure, in hynshaw, and her children, - - - - - - - - 02.02.00
Rot brownlie, her servant, - - - - 00.16.00
James arbuckle, coater, and his wife, - - 00.12.00
John Paterson, Wiever, in bouridge, and his familie, - - - - - - - - 01.10.00
Janet hamilton, coater yr, - - - - 00.06.00

Wm Kaidzow, portioner, of Yeilshill, and his family, - - - - - - - - - 06.13.06
Jo hinshilwood, portioner yr, his mother, and yr familie, - - - - - - - - 03.04.04
James Corr, in Wigitshaw, and his familie, - 01.08.00
Jean Prenteis, spouse of Jo Dalziel, dragonne, for herself and land, - - - - - 00.08.00
Catheren Dickson, in roialdickes, herself and land, - - - - - - - - - 00.08.00
Jo Capie, in boumanhirst, as he hes listed himself, - - - - - - - - - 01.09.08
Wm martein, portioner, of easterseat, and his familie, and Thomas martein, yr, his wife and son, - - - - - - - - 04.11.00
Jo Gowan, in midlehouse, and his familie—on of his children dying immediately after lifting, - - - - - - - - - 06.04.00
Robert Johnston, in taunhill, his wife and sone, 00.18.00
Jo haddock, elder, portioner, of easterseat, his familie and his daughter, - - - 06.04.00
The Laird of Wegetshaw, - - - - 09.06.00
Jo Ingrem, yr, - - - - - - - 01.00.00
George Ingrem, yr, - - - - - - 01.00.00
Jo forrest, ther, and his familie, - - - 01.00.00
David rankin, yr, and his familie, - - 01.15.00
Wm Paterson, in Midlhouse, - - - 00.06.00
Alexer hamilton, younger, in Wigetshaw, and his familie, - - - - - - - 01.18.00
Alexer hamilton, elder, yr, and his familie, - 01.07.06
Janet Wilson, in Westerhouse, - - - 00.09.04
Wm Douns, in Gair, and his familie, - - 00.14.06
Thomas Scot, couper, in Wigetshaw, and his familie, - - - - - - - - - 01.04.00
Jo: Gray, of Colstream, and his familie, - 02.19.00
James russel, tennent in Kinkadzow, - - 00.15.00
Wm tomson, in park of maldsly, and his wife, 00.12.06
James brown, portioner of braidwood, and his son, - - - - - - - - - 01.12.00
Agnes Fleamin, Lyferentrix yr, - - - 01.06.00

Wm Ingrem, in Wheitshaw, and his wife, - 00.12.00
Jo bishop, in Midlraw, and his wife, - - 00.13.00
Jo Gilkerson, in Lonefoot, and his wife, - 01.01.08
Rot Davieson, weiver in bankbrae, and his wife, - - - - - - - - 00.19.06
Wm rankin, in brounlie, and his wife, - - 01.03.00
Tho: Steel, in Wigetshaw mains, and familie, 03.04.00
Janet hestie, widow yr, and son, - - 00.10.06
Jo Davison, tailzour in brounlie, - - 00.19.00
Alexer rankin, yr, and his wife, - - - 00.12.00
Samuel forrest, in Mains of Braidwood, his wife and two servants, - - - - 04.11.06
Jo forrest, liferenter, yr, - - - - 01.12.08
James Somervill, in Milton mains, and his wife, 01.00.06
James Somervill, his coater, - - - 00.12.00
Tho forrest, portioner, of braidwood, and his familie, - - - - - - - - 02.15.08
My Lord hallcraig, his son and thre daughters, 18.10.00
Rot brown, in Witshaw, and his familie, - 01.16.08
Jo Paton, yr, and his familie, - - - 02.03.04
Jo and Wm barrs, yr, Shoemaker, and wright, and yr servant, - - - - - 02.00.00
Wm forrest, cordiner yr, - - - - 00.12.00
Rot Yong, yr, and his familie, - - - 01.10.08
Jean Paterson, coater yr, - - - - 00.06.00
Jo: Gilkerson, elder, yr, and his familie, - 01.01.00
Tho Couper, couper in Langshaw, and his wife, - - - - - - - - 00.18.00
Archibald Gilkerson, in Stockwell, and his familie, - - - - - - - - 02.10.00
12 Rot Allan, Masson in Gladenhill, and his spouse, - - - - - - - - 00.18.00
Rot forrest, portioner in Braidwood, and his familie, - - - - - - - - 00.14.00
13 frances Davison, talzour in brounlie, and his wife, - - - - - - - - 00.18.00
Isobel pinkerton, in park of Mauldsley, - 00.06.00
Jo: roy, servitor to my Lord hallcraig, - 00.19.04
Wm Gib, in hallcraig, his wife and servant, - 01.09.00

	James Cunninghame, of Midlhouse, for his and himself, - - - - - - - -	01.06.00
	James rid, masson in Mauldslay, and his wife,	01.11.04
18	Archibald forrest, portioner in braidwood, and his son, - - - - - - - - -	01.12.00
19	Tho: Mertoune, in heidsmuir, and his familie,	01.10.08
	Christen reid, yr, and her familie, - -	01.04.08
	James brown, in Gillhead, and his familie, -	00.15.04
	Tho Watson, in Hyedyk, and his familie, -	00.15.04
	James brown, in heidsmuir, and his familie,	01.04.08
	Jo Elder, in Kinkaidzow, and his familie, -	01.10.08
	James Stuart, in Candimilne, and his familie,	02.19.10
	James Young, elder yr, - - - - -	00.18.08
	Rot Mure, his coater, - - - - -	00.12.00
	Wm hutchison, elder yr, and his familie, -	03.03.04
	Wm hinshillwood, elder yr, his familie and coaters, - - - - - - - - -	02.01.02
	Jo Cunnninghame, yr, his familie and coaters,	03.14.08
	James Young, yonger yr, massone, and his familie, - - - - - - - - -	01.16.08
24	Jo: gilkerson, in Mauldslay maines, and his familie, - - - - - - - - -	05.13.10
Jan. 3 1696	Jo haystie, weiver, coater to Ja Young in Kinkadzow, and wife, - - - - -	00.18.00
	James paterson, portioner of yeilshill, his land, his wyfe, and four child: - - -	02.10.00
7	Allan paterson, Masson yr, and his wife, -	00.18.00
	Thomas forrest, yr, and his wife, - -	00.12.00
	The airs of ye deceast Archibald ingles, portioner yr, - - - - - - - -	01.00.00
	Katheren Kaidzow, his relict, yr, her third and general poll, her daughter, and two servant men at 40 lib. yr fie and buntieth a year,	02.10.08
10	Jo Clelland, portioner of Yeilshiell, and his wife, - - - - - - - - -	01.12.00
	Summa of the hail book is, - -	405.15.10

MORTIFICATIONS.

(Charitable and Educational.)

MORTIFICATIONS—funds left to be operated upon by more and more distant generations of men, do not, it would seem, stand the best chance of perpetuity—their apparent aim; nor, indeed, could any other result be calculated upon. The patronage or interest, in some instances, is, perhaps, too small an inducement to hold office or exercise vigilance.

The Barbour Mortification.—A Mortification, long lost sight of, is referred to in the Session records of Mr. Jack's time (1649), in a memorandum without date, a few words, easily supplied, being eligible:—"This is to certify that the thousand merk bond of the poor silver, in Mr George barbor's hand, together wt the assignᵗne thereinto fra him to the Sessione, was delivered to the Sessione, and now in ther hands . . . . I have subscrybed thes putts wt my hand. William Jack."

In a statement made by Mr. Dick, on his translation to Glasgow, dated 20 Nov. 1730, among other things, he mentions that "There were also, when I was ordained minister of Carluke, in the hands of the Sess: cl: two old papers, the one said to be a bond granted to Mr George Barbor by ———— ————, and the other, ane assignation to the said bond to the Kirk session of Carluke, for the use of the poor. The bond and assignation could never be read by me or any of the Session, or the clerk thereof, yet seeing it is said to be granted by some of Lee's predecessors, I did make application, with consent of the Session, to James Lockhart of Lee, and craved it of him; but could never obtain any payment of sum or interest; the papers are still, and may be seen, in the hands of the Sess: cl: and may be used as the Session shall find, upon good advice, to be for the benefit and advantage of the poor." The two documents above quoted, no doubt, refer to the same subject; but nothing seems ever to have been done towards ascertaining the terms of the original bond, or the assignation thereto—documents which appear to have been lost since Mr. Dick's time.

Hospital-shields Mortification.—From the titles to the lands of Hospital-shields, namely, Easterhouse, Middlehouse, and Westerhouse, it is evident that the feu-duties exigible from these lands are payable to the parishes of Carluke and Lanark, in equal proportions; and that the feu-duties of the lands of St. Leonard's, Lanark, are subject to a like condition—Lanark and Carluke sharing equally. As regards Carluke, it is evident by entries in the Session records, that payment of these feu-duties had been made till 1766 through the Kirk session, in terms of a list of recipients, annually or occasionally submitted to, and approven of by, the Proprietors of Lee, the superiors of the lands. The earliest written evidence of this Mortification that has come under observation is a charter granted by James Lockhart of Lee, in 1670, and the terms are repeated in a charter by John Lockhart of Lee, to James Bell of Westerhouse, dated 13 April, 1702, as follows: "Reddendo inde annuatim præfati Jacobus Bell et Elizabethæ Steill eorumque prædic̄: mihi hæredibus et successoribus meis aut nostris factoribus sui camerariis commissionem nostrum haben̄ summam vigenti mercarum monetæ hujus regni ad duos anni terminos festa, viz.: penticostes, et sancti Martini, in hieme, per equales portiones, nomine feudifirmæ, cum diplicatione dictæ feudifirmæ primo anno, introitus cujus libet hæredis in et ad prædictas terras Quæquidem feudifirma deboria destinatur applicari annuatim pro sustentatione talium pauperum residen̄, infra parochias de Carluke et Lanark, prouti ego vel herides aut successores mei de tempore in tempus mandabimus vel præciptimus." The amount payable to the poor of Carluke, according to various entries in the Session records of the time, was 26 lib. 13 sh: 4^{d} Scots (£2 : 4s. 6d. sterling) annually, from the whole lands, with one half of 20 lb. from St. Leonard's lands, Lanark (13/4 sterling). The amount apparently due, and the amount stated above as paid to the Kirk session of Carluke, does not correspond, and the discrepancy cannot be explained. The small sum so payable may have been one cause why payment had ceased; but, from the statement of Mr. Dick, it appears that "The Lairds of Lee say they are not accountable to the Session since the death of James Lockhart of Lee, father to the present John Lockhart of Lee." Mr. Dick's statement is dated 20 Nov. 1730; but after that date, from 1737 to 1766, the amount was regularly paid as above stated.

On what pretext other than has been supposed, it is difficult to surmise how, with the vigilant eye of the Kirk-session constantly upon the case of the poor, payment had ceased. The right to these feu-duties does not prescribe through neglect, although, in common law, recovery of arrears could only reach back forty years.

Mauldslie Mortification.—Sir Daniel Carmichael, of Mauldslie, second son of the first Lord Carmichael, acquired that estate in 1649. During more than a quarter of a centuary he stood in opposition to the state on the politico-ecclesiastical question of the period; and as a consequence suffered in purse and person. He lived to see the success of his party, and William of Orange on the Throne. Shortly before his death, he, in 1687, executed a deed of entail in favour of his grand-nephew, Daniel Carmichael, third son of John, Lord Carmichael, first Earl of Hyndford, burdening him with the payment of 2000 merks to the poor of Carluke. It would appear that at his death his affairs were somewhat involved; and, making matters worse, his successor became entangled in the Darian scheme to the amount of £1000. The 2000 merks hung as a debt on the family for many long years, and was a question brought before the heritors and Kirk Session for frequent discussion. In 1695, "Mr John Scott, the minister, and the Laird of Kirktoun, were appointed to speak to Mauldslie for some meal, as the @ rent of the 2000 mks." On the 21st of July, 1712, "The qlk day, ane account was given of the distribution of eight bolls of meal given by Mr. Gavin Muir, factor for Mauldslie, at five pound per boll, as a part of the @ rent of the prinll soume of two thousand marks, mortified by Sir Daniel Carmichael, of Mauldslie. On the 24th of June, 1714, the following statement is made in the parish register: "It: ane account was given in, March 15, of the distribution of eleven bolls of meal given in by Mr Gavin Muir, for the estate of Mauldslie, at five pound per boll, till account of bygone @ rent, of the prinll soume of two thousand merks, scotts money, mortified by the deceased Sir Daniel Carmichael, of Mauldslie, for the use of the poor of the parish of Carluke. It: receaved from the said Gavin Muir, of @ rent, as said is, att the same time, eighteen pound six shillings and eight pennies." On 7th February, 1st Sep: 1717, and 11th November, 1718, similar entries occur. After a lapse of eleven years the following item of

expenditure is noted, 23rd Nov., 1729:—"It: for writting of the Double of a Disposition, Sir Daniel Carmichael, of Mauldslie, to Mr Daniel Carmichael, entering in it a Legacy to the poor of the Parish of Carluke." Nearly six years after this date it is recorded:—"1735, 1st June, The said day, the Session considering that the @ rent of Mauldslie's mortification hase not been payed for some years bygon, they thought fit to consult the Presbytery anent it, and, therefor, they appoint the minister to represent the matter to them,—as also, to consult others." On the fourth of June the Presbytery recommended that law proceedings should be taken; and on the 7th of August, "The said day, the minister represented that he had, according to a former appointment, Imployed Mr Pringle, writter in Edinr, to search among Mauldslie's papers which are in his custody, and to search the Register, also, for Sir Daniel Carmichael's Deed of Mortification, by the said Sir Daniel Carmichael, to the late Mauldslie, where there is a clause Legateeing to the Poor of the Parish 2000 mks." On the second of October following, a Decreet was obtained for the 2000 mks, and for 1551 pounds scots of bygone annual rent, and an action of adjudication raised, which on the 27th of November, 1736, was pronounced upon. Eight years subsequently the adjudication was pursued and a process of sale raised. A lapse of six years occurred, when it was recorded:—"1750, Oct. 29, This day Mr Murray gave to the Session, from Mr Robert Dick, the Decreet of adjudication against Mauldslie, which they ordered to be put in the box." On the 24th of May, 1751, "The session took into their consideration the state of their claim against Mauldslie, and the minister reported that according to their advice and direction, he had called a meeting of Heritors to this day, to give their advice and consent as to the most prudent method of transacting that affair. After mature deliberation, the session judged it most equitable and most expedient for the interest of the poor of the parish, to accept of speedy payment of a reasonable sum of money from Mauldslie, to be modified by the Heritors at their meeting, in full of all demands,—being informed that Mauldslie has, also, consented to this. The session were moved to this resolution, not only because of the present circumstances of the estate of Mauldslie, but, also, and chiefly because their claim did not, by Sir Daniel Carmichael's disposition, affect the entailed estate; but other subjects expressly disponed for

that, and other purposes, mentioned in the disposition,—so that the heir of tailzie may plead that he is not liable in payment by his possessing the entailed estate, and the minister informed that he had seen and read the opinion of Mr Craigie, an eminent lawyer, signed by him, signifying the above to be his judgment. The session also had read before them a letter from Mr Dundas, and another from Mr Hamilton Gordon, both advocates, and heritors also of this parish, which letters were directed to the minister, and expressed their judgment and advice that, the most prudent and equitable method was to compromise the session's demands for a reasonable sum." On the same day, a meeting of the Heritors was held, when Mr Andrew Orr, minister, intimated "that this meeting was called at the desire of the Kirk Session, that they might lay before the Heritors the state of the session's claim against Mauldslie, and might receive the Heritors' advice and direction in it." It was further stated, "that the legacy had swelled to a great sum, occasioned by the late Lady Mauldsley's liferenting the whole estate, for a long course of years, and since her death by other reasons known to the Heritors." . . . . "The Heritors considered it prudent to accept the sum of Two thousand merks, to be paid at the term of Martinmas next, rather than run the risque of the uncertain event of a Plea." On the 9th August, 1753, it is stated in the heritor's record "that Mauldslie exprest himself very willing to pay up the money due to the poor, and that his Lady had in consequence restricted her jointure to the remaining estate, with a view to finish the transaction." Another delay of some years occurred, when the subject was finally discussed on the 18th of Nov., 1757. "Mr. John Gairdner appeared in the meeting, and represented that on the 24 of May, 1751, the heritors and Kirk session, at a meeting of that date, had fully considered the state of the claim upon Mauldslie; and, for the reasons mentioned of that date, had resolved to accept the sum of 2,000 merks, as the sum originally mortified by the now deceased Sir Daniel Carmichael, and to pass from the annual rent thereof preceding the term of Martinmas then next, upon Mauldslie paying the principal sum at that time—That Mauldslie neglected to pay the foresaid sum at the time agreed upon by the meeting occasioned by the bad state of his health, which was known to the meeting,—That in October, 1756, Mauldslie gave up the management of his effects to his

friends to act as Commissioners for him, and they having appointed him, the said John Gairdner, their factor, he by their orders had desired this meeting to be called, in order fully to settle this debt, that he might make payment of the same—That of the @ rents since the meeting in 1751, he had paid £10 sterling, that all the rest was unpaid, and that he was desired by Mauldslie's Commissioners to acquaint the meeting that, considering the circumstances of Mauldslie's family, which was well known to the meeting, they, the Commissioners, hoped the meeting would be as easy as to the @ rents unpaid since the year 1751 as they could. That the Commissioners submitted the whole to them, and whatever sum they agreed to accept, to make payment of it. The meeting having considered what was above represented to them, unanimously agreed to accept the foresaid principal sum of 2000 merks, and of the sum of 360 merks of @ rent, in full of their claim,—and authorised and appointed the said Mr William Muir, their preses, to concur, in their name, with the Kirk Session in discharging the foresaid debt, and conveying the same to Mr William Steel, of Waygateshaw, purchaser of a part of the estate of Mauldslie, as an additional security of his purchase, in terms of the Act of Parliament obtained by Mauldslie, enabling him to sell parts of the estate for paying of debts; and further, to deliver up the grounds of, and all diligence thereon,—and appoint and authorise the said Mr William Mure, the minister, and Treasurer, to grant a discharge of the said adjudication to his Grace the Duke of Douglas, purchaser of the lands of Belston, as principal, and the lands of Warrenhill in Warrandice thereof, formerly part of the estate of Mauldslie, and that so far as the adjudication concerns, or may be extended to, the subjects purchased by his Grace, and no further; and appoints an extract of these presents, and of the minutes of the meeting of May 1751, to be delivered up to the said Mr Steel along with the said discharge and grounds of debt." Mr Steel agreed to "pay the sum by bill, at 3 days, which he would be enabled to pay at Candlemas." Payment was not made till 18th Nov., 1757, seventy years after the death of Sir Daniel Carmichael, the donor. Two thousand merks of the above amount was lent to the Incle Factory, of Glasgow, in 1762, and paid in 1783. On the 8th of August, 1786, this fund was lent to the Trustees of Glasgow and Carnwath turnpike road,—but the sum was paid in 1864, and is now secured

in the British Linen Co.'s Bank, in name of the Treasurer of the Parochial Board.

Lee Mortification.—In 1789, Mrs. Mary Porterfield, widow of John Lockhart of Lee, executed a deed, one clause of which is in the following terms:—"Item, to the Parishes of Lanark and Carluke, one hundred pounds each, and to the Parish of Innerwick, Fifty pounds, the yearly interest of which sums, or the whole, or part of the principal sum, in times of scarcity, to be given to poor families, or single persons, who is not on the poor's roll; and the said monies to be at the disposal of the minister and Kirk session of each respective parish for said purposes." The fund, thus specially left, still remains in the hands and at the disposal of the minister and Kirk session, and has often been drawn upon, without apparently adverting to the specific object of the fund. The amount, at the time of the appointment of the present Kirk treasurer, was £100; but has since accumulated to £130 (April 1873).

Dr. Scott's Mortification.—The Rev. James Scott, D.D., minister of Carluke, left to the poor of Carluke, at his death in 1812, £50, the interest of which was to be distributed to the poor, at the direction of the minister and Kirk session of the parish for the time being. This mortification, although of comparatively recent origin, seems to have been lost sight of, as no part of it is in the hands of the Kirk treasurer. In 1839, when the new statistical account of the parish was drawn up, a statement of the funds was furnished by the Kirk session authorities, in which there is the following item:—

"Interest of £120, being the remainder of small legacies by Lady Lockhart of Lee and Dr. Scott, £5."

Since that date, £20 of that sum has disappeared, which, with £30 previously, exhausts the whole. When and how the trust fund left by Dr. Scott became exhausted is unknown, otherwise than above stated, for no account is preserved on the subject.

Reid's Mortification.—By the Trust Deed of John Reid of Nellfield, architect in Edinburgh, dated 5 August, 1812, £3,000 was left, the interest of which was to be annually paid to ten men and ten women, natives of the Parish of Carluke, "who may be straitened in their circumstances, or unable from bodily distress or the infirmities of old age to provide for themselves, and who do

not fall under the description of those who apply for and obtain parochial aid, being of good moral character." The Trustees are "bound and obliged at all times to prefer such persons to the benefits of the charity, as shall prove themselves to be of my kindred, whether they reside in the Parish of Carluke or not." The Trustees for the management of this Mortification were to be elected by the Heritors of the Parish, and to consist of two of their own members, two tradesmen nominated by them, and the minister of the Parish, and proprietor of Nellfield for the time being. By a codicil, dated 19th January, 1813, the amount was reduced to £2,000, and the recipients to six men and six women. Mr. Reid died soon after, leaving his property in Carluke parish, and in Edinburgh, burdened with considerable annuities in favour of his wife and others. The £2,000 notified for the poor was to arise from the accumulation of rents from his property, which, on the fulfilment of that event, passed to certain relations named in the deed. During seventeen years the property continued in the hands of the Trustees, chargeable with the annuities alluded to, and the expenses of management,—the annuities becoming less and less, until all the annuitants died. In 1830, Mr. William Reid, to whom Nellfield had been conveyed, under entail, seeing little hope of any movement in his favour, at a time when it was considered certain that more than the £2,000 should have been accumulated, intimated to the surviving Trustee his resolution to raise an action for count and reckoning, in order to find how the fund had been operated upon, and how it stood. This movement led to an arrangement. The fund, in whatever state it might be, was in the hands of one of the original trustees, whose financial condition did not warrant an action for recovery; but the parties to the ultimate succession agreed to make up the £2,000, and discharge the trustee. This was done, and the first payment to the recipients under the Mortification was made at Whitsunday, 1831. The number of recipients, from the above date till Whitsunday, 1873, has been fifty, all of them kindred by blood or by affinity to the founder.

The Countess of Forfar's Mortification.—A deed was executed "att our Castle of Bothwell," September 15, 1737, whereby Rabina, Countess of Forfar, did appoint certain desponees, who were, within year and day after her decease, to pay to John Orr, of

Barrowfield, Rector; Mr. Neil Campbell, Principal; Mr. John Simpson, professor of Divinity; Mr. John Lowden, professor of philosophy; Mr. Alexander Dunlop, professor of Greek; Mr. Charles Marthland, professor of Oriental Languages; Mr. Robert Simpson, professor of Mathematics; Mr. William Forbes, professor of Civil Law; Dr. John Johnstone, professor of Medicine; Mr. Robert Dick, professor of Philosophy; Dr. Thomas Brisbane, professor of Botany and Anatomy; Mr. William Anderson, professor of History; Mr. Frances Hutchison, professor of Philosophy; and Mr. George Ross, professor of Humanity, or to their successors in office, the sum of Five hundred pounds sterling, for the education of five young boys, one from each of the parishes of Lanark, Carluke (for those born on the lands of Lee), Bothwell, Shotts, and Lamington (for those born on the lands of Wandal), of honest parents, and who were of hopeful and virtuous dispositions, not exceeding ten years, or within eight years of age." Each nominee was to attend the Grammar School of Glasgow for four years, in order to learn the Latin tongue. At the end of that time, after examination, the Rector, &c., of the University, were to select four of the five boys of most promising genius for learning, in order to their entering upon a University course of five years. During these five years, annual examinations were to take place, and any of the four who might be found defective in progress, forfeited the benefit of the Mortification. After the four students, or fewer as the case might be, had finished these five years' studies as undergraduates, they were to be publicly examined, and two of them who proved to be the best scholars, were to be "pitched" upon by the Rector, &c., in order to their further studies in science and learning, according to their genius and inclination, for two years. At the end of these two years, the two students still on the Mortification were again to be examined publicly, and the best qualified was to be "pitched" upon for the benefit of the Mortification for two years' longer study—the various nominees or successful competitors being all along paid a proportion of the annual rent of the sum mortified, till, at last, one of them secured the whole. At the end of thirteen years, the appointments were to be renewed, and a similar course followed. If through death of students, or failure of parishes to present, that part of the annual rent not called for for the purposes of the Mortification was to be added to the

principal sum mortified, till the sum yielded a payment of eight pounds sterling per annum to each nominee; and any further savings, from similar causes, were to be lent out in good security till the amount should yield eight pounds per annum, which was to be applied to the maintenance of an under-graduate at the University, presented by the Rector, &c. As to futher accumulations from unclaimed annuities, the application of such was left to the Rector, &c. "Therefore, and that these our sincere intentions may not be frustrated, we obtest and earnestly entreat all persons concerned, either in the management of the fund, the presentation and examination of the boys and scholars, or in signing certificates for their promotions, or in the discharge of any other duty enjoyed by or relating to this Mortification, that they act without respect to any person or persons whatsoever, as in the sight of Almighty God, to whom they must be accountable at the last and great day for their whole conduct, in this, as well as in other affairs: and lastly, we appoint and ordain that a book be kept by the University Clerk (to which all concerned shall have access), wherein this our Mortification shall be recorded, and all transactions in consequence of the same that shall happen, from time to time, concerning presentations, examinations, deprivations, forfeitures, deaths, promotions, precepts, and payments, savings and improvements, and others, conform to the directions above given, &c."

The conditions under the first destined purpose of the Mortification could never be very tempting, seeing that any of the nominees might fail, at any stage, and that one only could reach the goal, so to speak. Five students started together in 1738—one from each of the parishes named. It is stated in the Kirk Session records of 10th August, 1738, that—"Then the minr told the session, that the Countess of Forfar desired him to acquaint them, that notwithstanding she, by her letter, required that the Boy to be nominated from this parish, should be one born within the lands belonging to the Laird of Lee, yet, for special reasons she dispensed with that clause, in this instance, and that it would be agreeable to her Ladyship that James Roy, son to John Roy, Gardener in Milton, be presented from this parish, provided the session judged him otherwise qualified." At the end of the four years at the Grammar school, two only of the five nominees continued on the Mortification,

and were advanced to the five years course at the University. In 1745, one of these was found not qualified to continue his course, so that for the remaining period of six years, one student enjoyed the entire benefit of the Mortification. The successful student was James Roy, younger brother of the celebrated General Roy. He studied for the church, and took his degree of A. M. in 1747. The last entry in the University records of the Mortification regarding James Roy, is dated 8th May, 1751, "being the fourth year since he was A. M., and thirteenth year since he was presented, which is the last of his bursary."

It is easy to perceive that the conditions of this Mortification would create disappointment, and could not long continue to be aspired after by the parents and guardians of youth, with so many chances of forfeiture, and the damaging consequences resulting from it.

At the termination of the first academic cycle of thirteen years, the authorities of the University issued notices to each of the parishes interested in nominating boys for a second competition. It is recorded in Carluke Kirk session books, under date 1 August, 1751, that "This day the minister produced a letter from the Clerk of the University of Glasgow, directed to this session, notifying to them that they nominate and present a boy within this parish, betwixt this and the tenth of October next, to be educated and maintained at the Grammar School and University of Glasgow, upon the Right Honourable The Countess of Forfar's Mortification." From the same record it is found that on the 9th of October a special meeting was held, when the Session "did unanimously, and hereby nominate and present James Bell, lawful son of Mr. Robert Bell, and grandson of James Bell of Westerhouse, who holds his lands from Mr. Lockhart of Lee, to be the Bursar from the Parish of Carluke, upon the foundation established and settled by the Countess of Forfar, &c." The machinery of the Countess's deed was not constructed to run smooth, and nominations failed to be made by most of the parishes entitled to present; the consequence was that the management of the Mortification came under the patronage of the University of Glasgow, who continue to fulfil the object of the deed.

Thomas Cleland's Mortification.—Thomas Cleland of Yuildshields conveyed to Trustees £1,500, by deed, dated 1 December,

1810; but by codicil, dated 8 January, 1823, the amount was restricted to £900, the interest of which was destined to providing for his son, grand-daughter, and great-grand-children, and their heirs, whom failing, for the purpose of erecting and maintaining a school to be built on the east of Crawford-Walls burn. This sum of £900, at the death of those interested, is to accumulate to £2000 before the school is erected. There is now only one life pending the ultimate purpose of this deed—a lady of mature years —the great-grand-daughter of Thomas Cleland. The deed, in some respects, is very singularly constructed. Two, only, of the original Trustees survived in 1868, namely, William Forrest, of Yett, and Alexander Prentice, Crawfordwalls-bridge. Lately, 1871, the following Trustees were assumed: Dr. Selkirk, of Midloan; James Lawson Stewart, Inspector of Poor, Carluke; and James Shirlaw, Ironmonger, Carluke.

This sum, as things are, so soon as opportunity comes, will no doubt fall into the hands of the Education Board.

Mr. Hamilton's Mortification.—The late John Hamilton, of Fairholm, proprietor of entail of the lands of Kirkton and others, during his lifetime was a liberal contributor to the Carluke Subscription Library; by Trust deed, dated 29th July, 1867, he conveyed to the Library a sum of money, in the following terms: "To the feuars, who hold in tack from the proprietor of the Estate of Kirkton, Kirkstyle, Over-Kirkton, and Hillhead, I do hereby leave one hundred pounds, to be invested in good security by them, and to spend the annual interest of it in the purchase of Books for the Carluke Subscription Library. These feuars will meet, on the second day of March, annually, to nominate a Committee of seven members to manage it." Mr Hamilton died, 12th September, 1867. The agent under the Trust deed having made the feuars acquainted with the above provision, a meeting was called, as directed, for the second day of March 1868, when a Committee was chosen in terms of the deed—a proceeding annually taken ever since.

THE POOR.

REAL or affected poverty has been a difficulty in every age and country. In comparatively modern times, the Church took charge of the poor, and raised funds for that purpose. The sources from which provision was made in those days, to keep to the preserved records of the parish, beginning with 1645, seem to have been numerous. The penalties paid to the Church, by defaulters in morals, yielded well. All immoralities, from "flyting" to "murder," were taken cognizance of under the special superintendence of numerous elders, who sought after, prosecuted, and finally judged the offenders. The revenue from sin, if once considerable, lessened gradually, and was departed from altogether as the human mind gained refinement; but that such practices continued in the Church during a long period, of what has been called its best time, is made clear from the examples which follow in illustration.

I. *Desecration of Sabbath.*—The extracts here given are from the Kirk Session records: "Sess. 25 Augt, 1650. The qlk day, Wm. Clyde, younger, in Lawbank, compeered and confessed his sabbath-breaking, in selling of shune to ane sojor, and is ordained to go to the pillar the next sabbath, and to pay cc sh: of pennalty to James Patoun." This seems to be a heavy penalty,—namely, 16/8d. sterling, in addition to penance; and it is questionable whether the character of the buyer had not aggravated the offence. A drover, or any other wayfaring man, buying shoes on Sabbath, in urgent need, would not, in all probability, have subjected the cordwiner to so much severity. Dealing with a soldier of Cromwell's army was a critical offence in the eyes of the Church any day of the week.

II. *Irregularities at Bridals.*—On the 29th of June, 1653, it is recorded, "qlk day, Robert Norwall received his consignation for marriage, because yr was no abuce found att his brydell." "Sess. 18 Augt, 1655. The which day, the ses: taking to consideratione the unnecessar multitudes coming out to brydles, occassioning

great abuce, does order by thir putts, yt henceforth non be married wtin this congregatione, except the pties consigne the night befor marriage two dollors in the hands of the Kirk beddel, qch sall be confiscate in case yr numbers exceed two and thretty in whole, or yr be any oyr abuce committed yrat." "Sess: 18 Jun, 1656, The qlk day it was delated, yt yr was both ane excessive number and drinking at Jon Langoigs mariag, qrupon the session thinks it fitting to retain yr consigned dollars till further tryall."

III. *Drunkenness.*—"Carlouk, Augt 6, 1645, The qlk day compeared Robert Marshall, in Gar, Alexander and John Prenteises, in Belstaine, and confessed their sinne of drunknesse, each of ym being acted cationer for another to satisfie the Kirk. They were directed to goe to the pillar upon the Saturday, beeing the day of preparatione before the communione, qlk also they did, and were absolved the said day; and upon hopes of their better carriage the session spared to exact from them any penaltie." Sess: 16 Aprile, 1651, The qlk day John Lightbody compeared, and confessed yt there was men in his house, qo sate up all night and drank; and the said John confeses yt he sat up all night himself. And so, the Sess: thinks it fit yt he confess the same in publick out of his seat upon Sabbath; and, also, the said John Lytbody has broken ane act which was made in Mr. John Weares tyme, and yt the breakers yrof sould pay Ten pound for selling drink in the night tyme."

IV. *Social Strife.*—"2 June, 1650. The which day, Thomas Leighman, an paroshenor in the Shots, compeared, and confessed his swearing and blesphemie, being drunk, and boasting of ane of or elders, and hes enacted himself under the paine of fourty pound to satisfie the church, and is ordained to goe to the piller." "Sess: 4 Febrü, 1652, The qlk day, Comperit Jonette Law, and confest with tears yt she was guilty of all the particulars of the bill given in against her be the goodman of Wicketshaw. Therfor, the sess: ordains her to come befor the congregat: the next day and acknowledg the samme sine, and to agree with the partie in privat and pay two mks." (2/3 sterling).

V. *Social Frailties.*—"2 June, 1650. The whilk day, Nineane Whyte did compeir befor the sess: and confess furnication with Bessie Lamb, now his wife, and hes found Archibald Forrest, Portjoiner of Braidwod, catnr that he and the said Bessie Lamb sall satisfie the Kirk in pennaltie and repentance, and is ordained

to go to the pillar the next sabbath." "9 June, 1650. The qlk day, Thomas Leighman was receaved from the pillar and payde his pennalty." "29 Dec. 1696. James Harper payed in to ye box his penalty for furnication, 04. 00. 00." So recently as 1784, there is evidence of a sort of pious evasion of the word penalty, which did not then sound well. "May 16, 1784. This day received a testimonial from Hamilton, bearing that William Robertson was absolved from all former scandals known to them; he was, accordingly, twice rebuked this day before the congregation, and admitted again into the communion of the Church; at the same time he gave in to the Session, as a token of his repentance, seven shillings sterling."

It would have been a curious, perhaps not a difficult task, at any time, to determine how far the penalties urged on to prosecutions; but the question seems adequately solved by the more modern practice of Church courts.

There was, and still is, to a limited extent, another class of compulsory payments, which added, and add to the income of the Session, namely, from Proclamations, Baptisms, and Marriages. As regards proclamations, it will be found recorded in the accounts of the Session that, on the 25 of May, 1695, "Samuel Forrest, for proclamation, gave in to the box, 01. 04. 00." At marriages and baptisms, in answer to the gentle demand, "Remember the Poor," still made, some response follows.

Mortcloths, or Palls, were, for the same purpose, kept by the Session authorities, and let out, according to the quality, for hire. Sometimes these mourning trappings were presented to the Kirk as pious offerings: In 1733, Sir William Gordon of Inver-Gordon, who, in right of his wife, possessed Milton and Hallcraig, presented to the Kirk session a new Mortcloth. The Pall used at the funeral of the last Earl of Hyndford, in 1817, was presented to the Kirk. But from what follows, it is evident that the Kirk officers acquired these ensignia sometimes by purchase. "Sess: 26 Maij, 1655. The qch day, according to the Sess: unanimous purpose and direction, Robert Thomson presented the new velvet mortcloth which he brocht from Edinburgh, and mad by himself, qch was received of his hand, the price whirof to the Merchants extends to on hundreth four scoir eichteen punds." In 1768, the following account is preserved:

"Session of Carluke, bought of Archd & Gilbert Hamilton, Merchants in Glasgow—

6½ ydˢ black Geneva Velvet, @ 22/6 per yd,	£7	11	10½
12 ydˢ fustain for lining, at 19d, - - -	–	19	–
4½ ydˢ black shalloon for interlining, 16d yd,	–	6	–
4 lb, 7 oz., 14 drop, silk for fringe, at 29/6, -	6	12	6
For making do., per £ 3 sh: - - -	–	13	6
1½ oz. black thread, 2d, - - - -	–	–	3
For a box to carry it, - - - - -	–	–	6
	£16	3	7½

Certain regulations were made and amended, from time to time, as to mortcloths. In 1655, it is recorded in the books of the Kirk session as follows: "Imprimus, itts appoynted yt all ye yeomanrie within the paroch, who sall employ the said mort-cloth, sall pay 40 sh., and gentrie 4 mks. Item, that those who employs wtout the paroch, to 4 mks, with 6 sh: to the officer who carries, and hes the custody of itt, and ordains this to be intimat to the congregatione." About two years afterwards, quite in a business way, it is recorded, "The qlk day, the session taking to consideration the scarcity of money, qch mad many refrain from imploying the velvit mortcloth, thocht it fitting soe to mitigat the former sett pryce one it, yt who desires to employ it heerafter sall get it for 30 sh: scots." "Sess: Nov. 29, 1702. The qlk day, the session taking to yr consideration the dearth of the mortcloths, old and new, and the people grudging to pay for them, and also, that they might go to other places for a mortcloth, they appoint that the new mortcloth shall be fourtie, and the old twentie shillings scots." "August 28, 1700, The qlk day, being represented to the heretours and session, that William Brown, in shielhils, keept a morecloth, to the prejudice of the poor, by giving it out at demand, they ordered that intimation should be made to him, that in caise he gave it out to any other within the paroch, without allowance of the minister and elders, he shall be pursued therefor before the Shouriffe, and shall be lyable, not only for what losse the poor sustains for the sd mortcloth, *toties quoties*, but also for a fine for his default." Mr Brown's mortcloth, along probably with his heirship moveables, had descended to his children, and again became an offence in the Kirk. "2 May, 1709, I William Temple,

in Hyndshaw, servitor to the Laird of Lamington, bind and oblige me by these putts, that Jean Brown, in Hyndshaw, shall not give out that privat mortcloth in her custody, qch belonged to her father William Brown, and formerly discharged by the session, to nǫ person within the paroch, in prejudice of the common mortcloath, under the penalty of ten pounds scots, *toties quoties*, by and attour the pryce of the common mortcloath, &c."

In the same year, another too early reformer usurped parochial authority as to the mortcloth, not without reproof and correction. "The qlk day, distribute thrie pounds scots received from John Prenteis for the mortcloth, and a fine for making use of a private mortcloth."

In 1794 an effort of the same kind was made by a society, with little better results. Funerals could not, at that time, be conducted without a mortcloth, and the people grumbled at parochial exactions: On the other hand, the Church could not tolerate any shade of sacrilege!

The names of the small band who dared, at this time, make the attempt to have and to hire mortcloths, in opposition to the established monoply of the Kirk, have been preserved in a memorial, presented to the heritors, offering to arbitrate their case, rather than go to law—namely,—John Ross, Robert Martin, John Cassels, John Scouler, Alex. Forrest, Richd Muir, John Hamilton, John Cooper, John Miller, Thomas M'Gie. The case was quashed on the parties paying £4 : 4 : 4½.

Thirty or forty years passed under the old regime, when a discovery, somehow made, began to be put in practice, in Carluke parish, without direct challenge—although it was understood, by good and pious men, that no loyal subject, or sincere Christian, would follow the bad example. It was actually found out that a funeral might be conducted legally, and in a Christian spirit without a mortcloth! This serious infringement was at first taken advantage of by a few of the more venturesome; but soon the practice became universal. This reform was no doubt introduced for the purpose of relieving society of the compulsory exactions of the Kirk, and therefore distasteful, or as some might think exorbitant—and so far the method succeeded; but economy, if the aim, was not the result—for expensively got-up coffins were soon introduced, and used ungrudgingly, under the more benign compulsion of fashion—

a shifting rule—better obeyed, and stronger in influencing conduct, apparently, than all the commandments put together.

Voluntary contributions for the poor—never objectionable (except when openly and glaringly practised, or when supervised by greedy-eyed men appointed to "watch the plate," or hand about the "ladle," giving all but a compulsory aspect to a deed not to be done openly)—were, in the olden-time, numerous, for every opportunity was seized to call them forth. There were

1. Ordinary Sabbath collections at Church.
2. Special „ „ „
3. Week-day collections „
4. Collections from house to house on special occasions.
5. Collections at Marriages, &c.

All but the first, for a long time, may be said to have ceased. The latest collection at a marriage—a ceremony always, at one time, performed in the Kirk, is noted as follows: "25 May, 1695, Item collected at a marriage, 00. 07. 00." There were, also, occasional donations and mortifications. Pressing cases secured a special collection in the Church, and gifts were made from the box to meet urgent wants. For example, the Session records notify, under date 28 Febrü, 1655—"The qlk day, the minister did intimate a collection the next lord's day, for ane man taken wt the Turks." Loans, too, were made to help to retrieve misfortune. The most remarkable, of many, was a case where the Kirk session loaned a milk cow. The system seemed to work well.

The first infringement on the poor fund, recorded, took place in July, 1694, when Mr. Robert Carmichael, teacher, was allowed, as part of his salary, "a mark of each proclamation, a grote of every baptism, and 40 pennies of every testificate." The proclamation fee, at that time, was 24 sh: or two shillings sterling—leaving 10¾d. to the poor fund.

Thirty years later, the Justices appear to have taken up the question of provision for and control of the poor, and of vagrants. On the 6 of April, 1725, being an adjourned Quarter Session of the Justices of the shire, in reference to "an act made by them of date the 2d March, for the maintenance of the poor, within the paroches of the shire, and the repressing and punishing of strange and vagrant beggars, and which was intimat at the several paroch Kirks within the said shire, Having received in Reports from the

greatest part of the paroches that they are all willing to maintain their own poor in the terms of law thereanent, Therefore, they have Enacted and ordained, and hereby enact and ordain, That all beggars, who have had no actual residence nor dwelling-houses within any paroch, of this shire, for the space of three years past, Do, betwixt and the fifteenth day of May next to come, (after intimation hereof), Remove themselves, wives, and children to the Respective paroches where they were born, or where they resided for the said space of three years past; And, in case they have been born or have had their residence within any paroch, within the shire of Lanark, for the sd space of three years last bypast, That they immediately, and before the sd terme of Whittsunday next to come, repair to the sd paroches where they were born, or have had their residence for the space of three years last bypast, with certification to them, That if they be found begging within the sd shyre, after the said terme of Whittsunday next to come, otherways then is above sett down, That they will be seized upon—committed to prison—and the pains and penalties of law execute upon and against them, with all rigour and severity, conforme to the laws and acts of parliament made thereanent." Difficulty, on this ever-recurring question, if adjusted in any way, had again called the attention of the heritors:—"6 Feb. 1741, The heritors, in pursuance of the Justices of Peace Act, Do stent the Parish in the sum of 24 lbs. scots for paying the constables for transporting vagrants out of the Parish."

A change in the method of providing for the poor appears, again, to have become necessary:

"On the 15 of Nov., 1751, under an order from Mr. Cross, Sheriff-depute of the County, founded on a report of a Committee of Sheriffs, the Kirk session of Carluke delivered over to the heritors about £160, with the Church collections, averaging about £16 yearly, 'reserving mortcloth and proclamation money for private charity and other affairs of the Session.' On the same day, the first assessment was made for the poor, amounting to £9:4/ for the quarter,—one half to be levied on the Heritors, and the other half on the householders." This system had not continued long in operation, for the assessment shortly afterwards was made upon the heritors only.

On the 2nd of March, 1774, a second infringement was made on

the poor fund. The heritors, on an application being made for an increase of salary, "authorised Mr. Murray, the schoolmaster, to take the proclamation money to himself and for his own behoof, except sixpence to the Bellman." The proclamation fee, at that time, was 2 lib. Scots, or 3/4 sterling. The present fees are 5/, 6/, or 21/. The rule of the Church is that every proclamation must be made of intended marriages, by an officer of the Church, on three several Sabbaths. This rule has not been enforced for a long course of years; but, when departed from, the party seeking a breach of the law pays an additional fee, by way of penalty.

In 1650, a meeting "being conveande at the place of Ley to mak distribution of yt qch was in ye box to ye poore, and took up a list of the whole poore in the paroch." The parish was divided into nine districts on that occasion, viz.:—

Park, - - - -	which contained	4	poor persons.
Law, - - - -	„	5	„
Miltoun, - - -	„	4	„
Bradwood, - - -	„	8	„
Heads, - - -	„	1	„
Kilcadzow, - - -	„	3	„
Belstane, - - -	„	3	„
Hindshaw, - - -	„	3	„
Hallcraig, - - -	„	1	„
In all, - - -		32	„

Amongst the whole, £5 : 4s. 8d. was divided, making an average allowance of 3/3 each for the quarter, or 13/ yearly.

For 1699, the parish was divided as follows:—

Mauldslie and Brownlie Quarters,	containing	10	poor.
Kirktoun, - - - - -	„	6	„
Miltoun, - - - - -	„	7	„
Braidwood, - - - - -	„	10	„
Hyndshaw and Gare, - - -	„	8	„
Hospittlshiels, - - - -	„	4	„
Kilcadzow, - - - - -	„	7	„
Law, - - - - - -	„	8	„
		60	„

The sum of £14 sterling was distributed for the year, which would yield a provision of 14/ to each.

On the 4 of August, 1761, £20 : 16s. 8d. sterling was necessary for the provision of the poor from August to February, or for half-a-year, one half to be assessed on the heritors, and the other on the householders. At this time there were 42 paupers; and, if the other half-year was equal to the above, not quite 20/ would, to each, be the yearly allowance.

For 1781, there were 43 paupers on the roll, and the assessment was £56 : 19 : 2, which made the allowance to each about £1 : 6 : 6 annually.

In 1782, Dec. 26, the rise in the price of "vivers" from scarcity is recorded—"meal having risen from tenpence to fifteen pence the peck since the month of August"—and it was considered proper to increase the allowances to the poor in proportion; to exempt such ratepayers as may seriously be affected by the rise in the price of food; and in place of a general asst, to draw upon the secured surplus funds of the parish." This state of things began to improve about the end of 1783. In the minutes of 3 February, 1784, a curious but judicious stimulus was offered to the industrious poor, "Helen Bird was promised a premium of one shilling for every spindle of yarn she shall spin."

On the 8 of Feb. 1787, the heritors at a meeting held that day, have the following entry in the record: "Before the meeting began to examine the list of the poor, and consider their necessities and supplies for the half year, they judge it proper to take under their consideration a piece of business that respects the general subject, viz., the provision which, in the course of a kind Providence, is now cast up for poor families, by means of the demand for work at Mr Dale's cotton-miln near Lanark. This they consider as a proper relief for the poor who are able to work, and have children fit for the services there. They therefor resolve, and hereby ordain, that all persons in this parish needing publick charity, who are fit for any of the employments there, shall immediately repair to the Cotton Work at Lanark, by which they and their elder children, without any burden upon the parish, will be able to earn a decent livelyhood for themselves, and their younger children; and it is hereby declared, that such persons while able to work, must thenceforth have no dependance upon the publick charity of this parish,

as the parish does not wish to throw away their money to support the Idle and Lazie."

The account of Carluke parish in Sir John Sinclair's Statistical work, written by Dr. Scott in 1792, states, "Upon an average, there are no less than 30 constantly upon the poor's list; and the amount of the annual distribution is, I believe, about £80." This would make the annual provision to each, £2 : 13 : 4.

Time wore on, and with the population pauperism increased. Previous to 1846, when the present poor law was adopted, the provision for the poor was made by assessment on the landed proprietors alone, with one half of the church collections added. The assessment, at that time, with 70 paupers in all, in a population of about 5000, amounted to £450. This gave one pauper in every 71 of the population, at the average sum of £6 : 8 : 6 to each. In 1853, a statement was printed giving the names of all the registered paupers on the roll, with the places of their nativity, and of the allowance to each. There were, at that time, 103 registered paupers, and the average annual cost, per pauper, amounted to £7 : 11 : 3. The population was then about 6283, consequently there was one pauper in 62 of the population. At this period the native poor numbered 44 or 1 in 2½ of the whole paupers. Now the balance sheet of May, 1872-3, shews a list of 174 registered paupers (with 164 dependants), in a population of 7066 (census of 1871), or one registered pauper in about every 40½ of the population—the aggregate expenditure being £1615 : 8 : 6, or about £9 : 5 : 8 per registered pauper—equal to 4/6 per head on the entire population. Thus it appears that pauperism had increased more than three fourths in 26 years—while the population, in that time, had not increased one third—and the assessment increased three and a half times in the same period. All over Scotland, the average sum in ten years for the support of the poor, ending in 1872, was £6 each registered pauper,—but in Lanark, our southern neighbour, the amount was only £5 : 8 : 11—Carluke, therefore, is £3 : 5 : 8 over, and Lanark 11/1¾ under that average. Besides the legal assessment, at the present time, a proportion of the Church collections and proclamation fees, under the management of the Kirk-session, eke out the provision for the poor (for 1870 to the amount of £40 : 5 : 9, for 1871, £40 : 0 : 6). The churches of the various denominations, too, contribute in aid of the poor of their

several congregations. The judicious alms-giver discovers, and privately relieves real need, often not otherwise reached; but the unheeding promiscuous giver (a superstitious element apparently directing,) is dead to reason in every form,—and blindly gives, alike to the idle vagrant, and the vicious, who swarm about in defiance to the law, weeding away the mite of the legitimate poor—and in their uncontrolled career, spreading misery and vice,—and not seldom, the worst forms of disease—to the injury of Society generally, and to the certain ruin of offspring, or of adopted followers. Professional beggars are without doubt an undeserving and dangerous class—the greater number of whom could, and should be forced to provide for themselves, whilst the helpless would have the provision of the law for a home and the necessaries of life. To encourage vagrancy, with its train of evils, under any circumstances, on any pretext, is an infliction on the community which should not be tolerated in any well-governed country. But the dread of the beggar's curse is stronger than any commandment. Statutes and police regulations are as chaff before the sweeping superstitious codes of the masses, who give bread—never eaten; clothes—never used to cover nakedness; or money—seldom used but in personal degradation. All this is well known, but the *good intention* is sure to have a blessing, and it is critical to refuse any who solicit alms! No preaching—no revelation, seemingly, will ever teach or persuade the superstitious that vagrants and imposters should be made to provide for themselves, nor be hindered from molesting and imposing on the industrious.

Things seem to have been better done in this respect, amongst ourselves, more than a hundred years ago. The heritors of Carluke, on the 6th of May, 1757, state in their transactions that, "Whereas John Arbuckle still goes about idle, the meeting desired Mr. Lockhart, of Lee, to cause him to be sent to service aboard His Majesty's fleet, if it lawfully could be done." And, again, in 1763, "the meeting unanimously agreed and enacted that if any person or persons whatsoever, whether heritors or householders, shall, after this, serve any vagrant or sturdy Beggar, shall be liable in the fine of 2 sh: 6d sterling for each time they transgress, and the money to be applied for the benefit of the poor of the parish. And whosoever within this parish shall harbour Gypsies, Tinkers, or sorners, shall be prosecute before His Majesty's Justices." And,

again, on the 19 of August, 1771, the heritors' record states, "that one design of this day's meeting, is to concert proper measures for suppressing Vagrants and strong Beggars, and for puting the Laws in Execution against them; and those who do or shall haunt them for one day or days about their houses. As this parish has for several years past supplied the wants of their own poor, and are still determined so to do, and for which they think it a hardship to be troubled with any other poor, They, therefore, unanimously resolve that they shall serve no poor who do not belong to the parish after this day, nor allow any of their families to serve them. It is resolved, also, that if any of their own poor shall be found begging out of this parish, they shall not only forfeit their monthly allowance, but also be sent to prison."

On the 1st of February, 1785, a remarkable state of things is recorded: "The meeting being thin, and many petitions from the people presented, it is judged necessary that the meeting be adjourned, and hereby it is adjourned untill thursday the 17th curt, and legal intimation be made thereof to residing and non-residing Heritors. In the meantime, as there is no money on hand to serve the poor till the said meeting, they are permitted to begg till the 17th curt, within the parish, after receiving a line from the clerk for that purpose, and it is hereby recommended to the poor, and appointed to be intimate from the pulpit for their information, that they are to go regularly through the parish that the burden may be as equal as possible. And every Heritor and householder is required to be attentive to this circumstance, and are hereby expressly forbid to serve vagrants till their own poor are provided for."

Dr. Scott states, in the Statistical account of 1792, "that the inconvenience and loss by acts of theft, &c., which many sustain by encouraging the vagrant poor of other parishes, we have endeavoured to prevent here, not only by making liberal provision for the poor of the parish, and restraining them from strolling under the pains of forfeiture of their allowances, but also by following out strictly the rule of St. Paul—'If any would not work, neither should they eat.'"

The begging pest must have been even more unbearable in still earlier times: By the old laws, efforts were made to improve society by dealing with the poor and suppressing open begging;

and in the attempts then made there is the mark of true benevolence and philosophy.

In the first parliament of James I., "beggars between 14 and 70 years of age were not to be thoiled to beg, unless provided with a token that they could not work, and the breakers of the law were to be burnt on the cheek and banished." The same act declares that "Idle men are to be put to work, or service, or els in prison." An act of James II. declares that "Sorcerers, Masterful Beggars, Bards, and made Fools, are to be imprisoned so long as they have of their own to live upon; and fra they have not, by nailing their Lugg, cutting off their Ears, and Banishment; and if they be found again, that they be hanged."

By the first parliament of James V., it was enacted that "no beggar born in one parish be thoiled to beg in another, and that tokens be made be the Heads-men of ilk Parish for that effect."

By Statute of James VI., it is enacted that "Egyptians, after 1st August, 1609, shall be banished, and not to return under pain of Death."

Magistrates and Kirk Sessions, by an act of the 22nd parliament of James VI., were empowered to receive the children of indigent parents, with the consent of such parents if under 13 years of age, and of their own consent if above that age, and to breed them in their own houses or at callings—such children being bound to their master, his heirs and assignees, in all manner of service, and under all manner of discipline short of life and torture, until they be past thirty years of age, without fee or reward other than board and clothing.

An act of the first parliament of Charles II. authorised all masters of factories, with the advice of the Magistrates of the place, to seize vagabonds and idle persons, and employ them at their work, and to exact from the parish to which they belonged, or had resided in for three years, two shillings Scots (twopence) a day, for service for seven years, for meat and clothes.

By an act of the second parliament of the same sovereign, power was given for establishing correction houses for idle Beggars and Vagabonds. The old statutes are, in fact, loaded with laws for the management of the poor and punishment of imposters, (a defiant class who roamed about the country in the garb of the mendicant,) with what success as to remedy may be judged of from

the present state of things,—laws, police, and an enlightened population notwithstanding.

The abstract question is more easily handled than its complications: looked at from all sides, the legitimate poor—the helpless, the feckless—hold a natural place in the scheme of human existency. Industry and frugality seem, too, to be an inheritance by natural laws; and the inference may safely be drawn, that the one is the source of provision for the other. The great difficulty, one might think, lies on the surface, and might be managed with ease; nevertheless, no scheme yet devised has proved to be satisfactory, or to present any healing tendency.

PARISH BANK.

On the 10th day of March, 1815, a Savings' Bank was established, under the name of "Carluke Parish Bank." The initiatory proceedings have been preserved—a copy of which follows:

"Carluke Kirk, 10th March, 1815.

"At a numerous and respectable meeting of Gentlemen, Heritors, and Kirk Session, and others, inhabitants of the parish of Carluke, in order to Establish a parish Bank, for saving of Industry,

Norman Lockhart, Esq., in the Chair,

The president, in an able manner, proceeded to state to the meeting the propriety of such an Establishment, the advantages resulting from it, and the great success which the scheme had met with in other parishes, and the happy consequences which he contemplated would result from it in this; and having read several Rules and Regulations, which he considered necessary to be observed in conducting and management of the Bank, Mr. Lockhart was followed by the Rev. James Walker, who, in a very elegant and energetic speech, pointed out the many and great advantages resulting from every view which he took of the subject, and strongly recommended the scheme as productive of industry in the young, providence in the middle-aged, and consolations in the old.

The meeting then nominated—

The Right Hon. The Earl of Hyndford, Governor.
Thomas Steel, Esq., of Waygateshaw, D.-Governor.
Mr. William Ross, Carluke, Treasurer.

The Rev. Eb^er^ Dauson,
Mr. Robert Morton,
Mr. James Kay,
Mr. William Hamilton,
Mr. Lockhart Stodart,
The Rev. James Walker,
} Directors.

COUNCIL.

Sir Alexander M'Donald Lockhart, Bart., Lee.
Sir James Steuart Denholm, Bart., Coltness.
Norman Lockhart, Esq., Carnwath.
Colonel Robertson, of Hallcraig.
Robert Bell, Esq., Braehead.
James Harvie, Esq., Brownlie.
James Gilchrist, Esq., Gillfoot.
John Gilchrist, Esq., Orchard.
Archd. Gilchrist, Esq., Stockwell.
John Smellie, Merch^t, Carluke.
James Cassels, Baker, Do.
James Ross, Esq., Langside.
Robert Hamilton, Law."

As a first step, a sum was subscribed to bear the expenses, in order that the depositors might have the fullest return for their savings, and to enable the directors to give premiums to regular contributors, at marriage, &c. The population of the parish, at that time, would be about 2,400. Any sum from one shilling, and not exceeding twenty pounds, might be placed in the Bank by individuals belonging to the parish; but on reaching the last-named amount, the depositors were obliged to withdraw the same, and secure it elsewhere. In November, 1837, after twenty-two years' operation, the first known balance was made, when it was found that the deposit fund had reached to £648 : 2s. 2½d.

Under slightly modified rules, the population being now about 3,800, the bank, at the date above given, was brought more prominently into notice, and continued in operation till 11th March, 1859, or for other twenty-two years, when the accumulated deposits amounted to £7,141 : 17s. 8d.—the limit for each account being £30 in place of £20. During this period, the whole transactions amounted to £26,000.

It was now considered proper to carry on proceedings in connection with the National Security Savings' Bank, and, after a constitution was secured, the fund was handed over to that institution. The population would now be about 6,000. The amount of deposits, limited to £150, and not to exceed £30 in one year, met better the improved condition of the working population, and now there was no limit to the area for operations. At the end of

fourteen years (20th Nov., 1873), no less than £27,518 : 17s. 4d. stood at the credit of 985 depositors.

In each of these epochs the effort has been successful—perhaps, all things considered, equally successful. During the earlier period, low remuneration for labour was the rule; in the middle period a considerable rise had taken place; and in the last, or current period, wages are relatively very high. But the balance of 1873, considered as the result of 58 years' operations, would give a very inadequate idea of the comparatively vast sums saved by a working population, and applied by them, no doubt, judiciously,—because, in that time, not less than £62,094 had been withdrawn.

When the Bank commenced operations in 1815, a sum was raised, by subscription, to bear the expense of conducting the Bank free of expense to depositors, and at the balance, in 1837, this sum, after meeting all claims, amounted to £90. At the reconstruction, in 1837, this sum was taken charge of as a separate account—("Auxiliary Fund") from which, after paying expenses, small bonuses were given every third year to such depositors as had not reduced their accounts in the three preceding years. At the time the bank merged in the National Security system, this fund, after fulfilling its proper purpose, and after paying from it the expenses incurred in securing the connection, furnishing books, safe, &c., for the Bank, on its new footing, there was a balance of £186—now increased to £316 : 17s. 11d. (2nd June, 1873). This sum was tendered to the new establishment, on condition that bonuses would be given to depositors as formerly,—but the certifying barrister would not admit the rule bearing on that point. The fund thus rejected came to be dealt with by the ex-directors of the parish bank, when it was disposed of as follows, namely,—"On duly considering the fittest object to which the Auxiliary Fund could be applied, it was unanimously resolved that it should be set aside, for accumulation, as the basis of a fund for erecting a structure in Carluke for carrying on the business of the National Security Bank, and for other useful public purposes to be at some future time agreed upon; and, in the meantime, the late managers of the Parish Bank, who are custodiers of that fund, are hereby appointed Trustees for the management of said fund, with power to them to keep up the number of said Trustees by election, in cases of death or of non-residence in the Parish."

This resolution was adopted at a meeting held on the 14th day of March, 1859. The Trustees alluded to in the above extract, were, at that time, as follow:

William Harvie, of Brownlee.
Rev. John Wylie, D.D.
Rev. James Anderson.
Rev. Alexander Neilson.
Robert Morton.
James Martin.
Wm. Forrest (late Hon. Cashier).
D. R. Rankin (late Hon. Secretary).

This brief history of the Savings' Bank of Carluke is a chapter in social economics worth preserving. Industry, from necessity, is universal; but a limited portion only of the labouring population practise frugality. Frugal individuals are, however, to be found in every sphere of life, as if the result of a natural law. There seems, indeed, to be something like a hereditary tendency to frugality, as there is to prodigality or disease, and it would be interesting to determine the proportion; but it may be assumed, that institutions such as that under consideration help to give a bias in the right direction.

BIOGRAPHY.

MAJOR WEIR.

(The Wizard).

MAJOR THOMAS WEIR was the son of Thomas Weir of Kirkton, a descendant from the Weirs, or Veres, of Stonebyres. He was born in the last year of the sixteenth century, and, like the youth of any position of that day, trained to arms. The government, with a feeble army, had frequent need of soldiers, and it appears that he was in service in Ireland during the disastrous rebellion and massacre of 1642. It is not improbable, nevertheless, that he was in the force opposed to Montrose in 1645. The fact of having been subsequently chosen commander of the Town Guard of Edinburgh, and of holding his place during a very difficult period in history, implies that he was equal to the position in a military point of view—a position of some importance, for in 1648, or about the time of that appointment, the command of the City Guard was no mean office. That he was a man of ability and trust may safely be inferred from the fact, that he held that or some other public office till he had reached his seventieth year; and, from 1662, or during the last eight years of life, in the face of his foes. Probably, therefore, thus far, his whole career was meritorious.

In further tracing the Major's connection and relationship in this district, it was found, that in a conveyance of some portion of Waygateshaw, or of some right or interest therein, by his father in 1632, he was a consenter; at the disposal of Kirkton, in 1636, he was also a consenter; and, in the relative titles, he is designed simply as Thomas Weir, Junior. From the titles of Waygateshaw, it appears that Marion Weir was the wife of Alexander Lockhart of 1583; and that this lady, known after his death as "Leddy

Wicketshaw," was a sister of the Laird of Kirkton, the Laird of Lee being her brother-in-law, and, consequently, she was aunt to the Major. In this way, the Weirs and Lockharts hold certain degrees of kinship.

Kirkton, in 1636, was disposed of by the Weirs to George Barbour, who, sixteen years afterwards, sold it to William Forrest of Orchard, and Grizil Lockhart his spouse, who was great-grand-daughter of Marion Weir; and the children of Grizil Lockhart sold it, ten years subsequently, to their uncle, Walter Lockhart, one of the younger sons of Stephen Lockhart of Waygateshaw, of 1651, so that there is evidence of a family-clinging to the old property—a characteristic of the family which applied to other properties in the parish, originally held by Thomas Weir of Kirkton, and by the Lockharts of Waygateshaw. Harestanes, and Borland of Braid-wood, which once belonged to Thomas Weir, were acquired by Samuel Lockhart, a burgess of Lanark; Wm. Weir, Merchant of Durham, son of James Weir of Johnshill, Lesmahagow, acquired Waygateshaw in 1720, when about to pass from the Lockharts; and, in 1729, he also acquired Harestanes and Boreland, after it had for a time ceased to be held by the Lockharts; Gills, the latest example of this kind, was acquired, about 1818, by the late William Lockhart, Member of Parliament for Lanarkshire. William Weir, at his death in 1744, left Waygateshaw to William Steel, Minister of Dalserf, his nephew on the female side—hence the Steels came into the chain, some links further on, as a connection of the Major.

It is well known that Major Weir held a high place amongst the Reformers or Covenanters—and was, indeed, a distinguished leader of that party, as regards sanctity, which the opposite party took great pains to represent and establish in order to render the blow struck at him, and the cause he supported, so much the more effectual. It was tauntingly said of him that, "he had a particular gracefullness in whinning and sighing above any of the sacred clan, and had learned to deliver himself upon all serious occasions in a far more ravishing accent than any of their ministers could attain unto." By his opponents it was made a part of implied guilt that he "was an eminent promoter of the Western Remonstrance," in the year 1650. To these principles, says the prelatists, "he stuck as close as to the Devil himself; insomuch that, when the govern-

ment of our church was restored, he avowedly renounced the communion of it, and endeavoured to widen the schism to the utmost extent in his power." Influenced by the spirit of the times, it would be wonderful to find that he had been less intolerant than others of his party—but his position, no doubt, would necessarily render his actions prominent. Accordingly it was alleged that in his official capacity, the Covenanting spirit was not neutralized—and that the Marquis of Montrose and other loyal prisoners, had, under him, to submit to indignities which were pronounced cowardly and cruel. No one can rightly judge in a question of this nature, without knowing the instructions, or circumstances, under which the Major acted; but, all the world knows that the unfortunate Marquis, as a prisoner, had indignities poured upon him by men, in power, professing to be holy in all things, and claiming to be under the immediate guidance and direction of Deity. Be this as it may, the Major in his hour of trial—when his party was subdued, and for the time powerless—had this charge hurled at him as one cause of hatred—a charge mild in every sense to the more dreadful accusations brought against him.

The criminal laws at this period were crude—the public prosecutor claiming and exercising oppressive and unjust powers and restrictions, rendering defence often worse than useless. Torture was practised to gain confessions or proof. Great cruelty was consequently wildly exercised under shield of the law. The belief in sorcery and witchcraft brought thousands to the stake before scientific light was shed upon the subject.

Having reached the threescore and ten years of life, there is fair evidence that the Major's mind had become unhinged—that he merged into senile dementia, not an unusual calamity of age; and that, in this lamentable state, he had entered upon a course of self-accusation, which, by others, artfully worked up and magnified, brought him to the stake, and his sister Isabella to the gibbet. An author, who lived and wrote a hundred years after the Major's time, when the veil of superstition had become thin, and when man was no longer crushed by statutes prescribing faith, seems to have been satisfied that the Major was, at the time of his trial, irresponsible. Hugo Arnot, in his Criminal Trials, states that—"I am convinced of the prisoner's having been delirious at the time of his trial." Sir Walter Scott, in his Demonology and

Witchcraft, mentions that the Major "had been subject to fits of melancholic lunacy, and that his confessions were the result of a depraved imagination." Charles Kirkpatrick Sharpe, in his notes to Law's Memorials, takes the same view, expressed in these words: "at last, stricken, it would appear, with insanity, he voluntarily confessed to several neighbours," &c. A single extract taken from the history of his alleged crimes, published by his enemies, or, perhaps, rather by the opponents of the party he stood by, related with minuteness, and coloured and mingled with a due sprinkling of superstition might suffice to establish the point. The quotation is from "Ravillac Redivivus"—a work attributed to Dr. Hickes—with a title chosen, no doubt, to excite horror, from Ravaillic, the murderer of Henry IV. of France—a production surely the most virulent of that remarkable period of vilification and counter-vilification of professing christians of any age or of any country. The passage alluded to is in these words: "That which gave occasion to the rousing up of his conscience, which the Devil had lull'd into a deep security, and excited him to a reflection upon his wickedness and guilt, being somewhat remarkable, was this: by chance looking into a cellar, he found drinking there some people which had other business at the time to employ themselves about, gave them a Religious check for it; whereupon one of them in excuse of himself and the rest reply'd, That he hoped it was no unpardonable crime to drink with their old friend and acquaintance Mr. Burne; at the mention of whose name the Major was surprised to that degree, that starting back and repeating the name Burn—Burn, three or four times, he in a very melancholy posture retired home, and this having made a very great impression upon him, he began to reflect how much he had deserved for his most detestable sins to be burnt in those eternal and unquenchable flames that are prepared for the damned." "You will," goes on our author, "wonder how so small a thing should operate so strongly upon so hardened and obdurate a sinner; but besides that it often pleases God to work great things from much more inconsiderable hints than this was, you must know, that he had been forewarned to have a great care as he valued his life, of a Burne, which signifying with us in Scotland a small brook or current, he was observed never to pass over one but would constantly go about, rather than come neigh the water, as many alive can testify."

Two hundred years ago, superstition, although tending towards decline, was in full play, as an apparent necessity, alike in religion, in law, and in the ordinary affairs of life. It is evident that the same power occupied the place of pathology at the time of Major Weir's trial—as it did in much earlier times. The evidence presented in the narrative, under the circumstances, could never have been put into shape, in modern times, as implying guilt, either in a legal or logical sense. In reference to one of the strong points in the process of the Major's supposed "rousing up" to a sense of sin, an inquisitive child—after wondering how the narrator could know the state of the afflicted man's conscience—would be very apt to seek information about the many long pilgrimages of the hapless being, in searching for and discovering the sources of every water-course he might happen to come to from the time of that dire "forewarning"—seeing that he did not, and dared not cross such a horror-bound barrier!

The experience of every physician could supply numerous examples of sudden aberrations of mind, both in the young and in the aged,—but especially the latter, not more, if so distinctly marked as in this instance. Months passed without improvement, but rather by accession of the symptoms of the unfortunate Major: notes were taken of his ravings, or some interpretation of them, called confessions, and ready accusors were easily found. He, indeed, had been ripe for sacrifice, so to speak, by the loyal party, any day during many past years,—and the eagerness to seize an opportunity of so questionable a nature is proof of what is acknowledged to have been a superstitious, if not barbarous, state of society. The bare supicion of witchcraft carried with it severe penalties—enough to render life insupportable; and it is too certain that many confessed to an impossible crime, simply to be relieved from direct torment, or from the inhuman conduct of Christian neighbours. The tone of self-accusation, and of condemnation, by Major Weir, in his fatuous condition, in utterances and conclusions, with diabolical associations, admitting of no hope, and of no mercy, resembles, in some respects, the morbid state of mind so powerfully portrayed in Byron's "Manfred."

A reformer of high repute with his own, the Major was by the opposite party, no doubt, so much the more vehemently detested; and at the time when the enfeebled state of his mind became

marked, the prelates, whom, perhaps, he had not flattered, and may have reviled, held and exercised power.

It would be wearisome and disgusting, under the circumstances, to enter into the details of the accusations said to be confessed to or alleged against the Major; but it might, perhaps, lead in a general way to a right view of the case, were a few of the statements and deductions given, which were so carefully collected and presented by his opponents.

The confessions, on which the accusations rested, were, for the most part, extrajudicial, and brought out through persons believing in witchcraft, and unacquainted with the phases of mental disease—who professed to have heard them uttered by the afflicted sufferer, or were told by others who professed to know! Arnot, an eminent jurist, in his remarks on the trial, throws a shadow on the evidence. "The Major," says the author of "Criminal Trials," "confessed to witchcraft. I confess, at the same time, that one of the witnesses was the minister of Ormistone." This was John Sinclair, one of the Major's own party, whom the writer, apparently, considered to be trustworthy, thereby throwing doubt on all the others. Besides the visionary guilt of witchcraft, the Major was charged with crimes, some of them dating fifty years back—crimes of the moral stamp, flung at that time by both religious parties, the one against the other, with an openness and unrestrained freedom that would in our day have been enough to supply all the lawyers and judges of the land with, perhaps, congenial employment, in the defamation and damage line, during the natural term of life. Every incident likely to excite the feelings of a superstitious people was brought forward to fortify a conviction. The following details are placed before the reader, who will at once discern the misty bearings of the human mind, at a period so near his own day, when multitudes, of women especially, and some men, were deprived of life for visionary crimes, in obedience to the dictates of ignorance and superstition.

It is related, by Dr. Hicks, that, when the Major and his sister were taken into custody, "the guards were cautioned to secure a Lilly-Root, and to keep the Major from laying hold on a certain staff, which, it was said, if he chanced to get into his hand, he would instantly drive them all out of doors, notwithstanding all the resistance they could make. The magical staff was all of one

piece, upon which were engraved certain symbols in the shape of centaures, with a crooked head of thornwood. said to be received from the Devil, and did many wonderful things with it, particularly that he used to lean upon it in his Hypocritical Prayers; and it was farther desired that it might be kept from him, because if he were once master of it again, he would certainly grow obdurate and retract his confessions he had so publickly made." To this wonderful staff was attributed powers equal to the magical staff of Apolloniŭs Tyanaeŭs, a philosopher and magician who lived four years before the Christian era. It was believed to be "the sacramental symbol which the Devil gave to the Major, and the court were not without some apprehensions of it, for it was ordered by the Judges to be burnt with his body; and it was afterwards observed that his body did not fall into the Flames till the staff had first done so."

The gravity with which this statement was made is obviously unaffected: the "Lilly-Root" and the "Staff" were truly possessed of extraordinary qualities and endowed the possessor accordingly!

Of the aged Major, it is further said, that—"He studied the art of dissimulation and hypocracie, always affecting a formal gravity, and demureness, in his looks and deportment: and employing a vast and tenacious memory, which God had given him, in getting without books such words, and phrases of the holy scriptures, as might serve best in all companies to make him pass for an Holy and gifted man." So much for the implied complicity of Deity:—now for the part done by the devil! "The Major's sister, on being questioned if she knew anything concerning the correspondence of the Devil and her brother, she declared that she had a long time been jealous of it, but was not certain, and that six or seven years before she had found a mark upon his shoulder like that which is called the Devil's Mark, at which she was sore afraid."

When the officers searched the Major's house, the narrative followed states, with grave minuteness, that "they found some money in several parcels wrapt up in rags of linnen which they put into a bag, and threw the cloths into the fire, when to their great amazement they circled in a most unusual and extraordinary manner; whereupon one in the company having something wrapt up likewise, which was supposed to be the Lady Book that the

Major's sister had cautioned them about, cast it immediately into the flames, where circling into the same manner as the Rags had done before, it gave a crack like a Pistol, sparkling like corns of powder thrown into the fire; and then as it passed through the Funnel of the chimny it gave a report as big as that of a small cannon to the admiration of all that heard it." The money alluded to above was taken to the house of one of the Bailies and put aside safely in a closet. "After family prayers were ended," says a renowned chronicler of marvelous things—"he (the Bailie) retired into the same closet, during which time his wife, who is yet living, and the rest of the family, were affrighted with a terrible noice within the study, like the falling of a house, about three times together; his wife, knocking, gave a fearful cry, My dear, are you alive? The Bailie came out unafraid, having, as he said, heard nothing. The money was presently sent away to another Bailie's house, where, as it was reported, there was some disturbances, but in broken expressions."

The Major's sister, when in prison, is represented to have confessed "that she and her brother had made a compact with the Devil; and that on the 7th of September, 1648, they were both transported from Edinburgh to Musselborough and back again, in a coach and six horses, which seemed all of fire, and that the Devil then told the Major of the Defeat of our Army at Preston in England; which he confidently reported in most of its circumstances several days before the news had arrived here"—(a similar story occurs in the life of Apollonius Tyanaeus). "But as for herself, she said, she never received any other benefit of her commerce with the Devil, than a constant supply of an extraordinary quantity of Yarn which she was sure to find ready for her upon the spindle, whatever business she had been about." One of the charges against the Major's sister was "sorcery and witchcraft; but most especially of consulting Witches, Nicromancers, and Devils; and yet more particularly for keeping and conversing with a Familiar spirit while she lived at Dalkeith, which used to spin extraordinary quantities of Yarn for her, in a shorter time than three or four women could have done the same"—(*Criminal Trials*). George Sinclair, a celebrated professor in the College of Glasgow—author of "Satan's Invisible World discovered," states in that curious volume, that Witchcraft, in the Major's family was hereditary. "His sister," says

our author, "was persudded her mother was a Witch; for the secretest thing that she or any of the family could do, when once a mark appeared upon her brow, she could tell it them though done at a great distance."! Many curious but ridiculous stories are told of the Major, and his spiritual accessories, in this book of Marvels. "The Chronicle of Fife," too, has preserved some odd incidents concerning this case. In the light of the present day, details such as these—and they might be multiplied to fill a goodly volume—may well excite astonishment.

In the struggle for a share of the plunder of a despoiled church,—or for place and power, between Episcopalians and Presbyterians, the issues were often fearful. In this conflict Major Weir was an actor. The law went with the party in power for the time, and it was certainly exercised with rigor, on both sides, on some pretext of good—not seldom that of the glory of God—with a good deal, one may safely assume, of what might harmlessly be called a combination of selfishness and self-righteousness, held to be religious feeling, the victory wavered and was won and lost,—lost and won, at short intervals between the Reformation and Revolution; and during that time the licence taken, with or without law, by the contending parties, forms a dismal chapter in history. It is not saying anything at a venture to affirm that the age in which Major Weir lived was characterised by low morality—by great ignorance —and by boundless superstition—all fronted with what was called religion.

The Covenanting party, bold to a proverb, had apparently abandoned the Major to his fate, and offered no opposition to the severe and continuous batterings from the enemy. Probably they bowed under the injunction—"Thou shalt not suffer a witch to live." The other party, on the contrary, burdened the earth with scorching publications. After the conviction of James Mitchell in 1677, for confessedly attempting to take the life of Archbishop Sharpe, some years before, one of many of the lampoons of the time linked together his name with that of Major Weir—thus:

> "O-y-es, O-y-es, Covenanters,
> Filthy, Cruel, Lying Ranters;
> Come and see your murdering Martyr,
> Sent to Hell i' th' Hangman's garter.
> Your sealing Witnesses, we hear,
> Are Master James Mitchell and Major Weir."

The Major, at the time of this effusion, had been removed from mortal influences many years; but his fate continued to serve as a lash to scurge the survivors of his party. It would be difficult, from the point of view of to-day, laying exaggeration and superstition aside, to pronounce otherwise than that the Major was a victim to religious or political strife—not, as in many instances—when the blood was warm—the feelings keen—and life sweet; but, happily, when bodily and mental vigor had alike passed away.

NOTE.—Major Weir's house, in the Bowhead of Edinburgh, remained uninhabited for near a century, from superstitious dread,—and was then only occupied as a store or place of business. It is now removed, and on its site a church has been built by the Original Seceders.

It is worth stating that the Statute of Mary, Parl: 9, chap. 73, so often founded on as recognising the crime, was not against Witchcraft, as commonly believed, but against imposture by persons pretending to exercise that craft; for, in the Act itself, Witchcraft is denounced as an "abominable superstition."

James VI. of Scotland, and I. of England, was a worthy believer in Sorcery,—and wrote on the subject. On ascending the English throne, in 1603, he passed an Act against Witchcraft—not as a superstition—which remained unrepealed till the 9th year of George II., 1736. The last execution, in Scotland, for this visionary crime, was in 1722—and, consequently the law had survived the crime fourteen years!

Witchcraft, or some similar diabolical agency, was believed in before Christianity was professed, and abundantly since. The grossest stain on the Church, in modern times, certainly was belief in sorcery, and the consequent oppression and butchery practised in honour of the Christian faith.

One of the strangest facts in Church History—contained in "A display of the Secession Testimony," of date 3rd December, 1736—is the declaration, or protest, against the Act of Parliament repealing the barbarous Statute of James VI. Under the article—"Other public evils since the accession of George I."—after an enumeration of many "steps of defection and apostasy" there is the following statement: "And of late the penal statutes against WITCHES have been repealed, contrary to the express law of God."

MAJOR-GEN. WM. ROY, F.R.S., A.S.

EVERY earnest student must have experienced the desire to know more of the personal history and labours of General Roy than any of the biographical notices of him supply. In the "Lives of Eminent Scotsmen," published in 1835, where so much has been accomplished, a short notice of him will be found in an appendix—a notice which does not even fix the place of his nativity. In the account of the parish of Carluke, by the Reverend Dr. James Scott, written in 1792 for Sir John Sinclair's valuable "Statistical Account," it is stated that General Roy was a native of the parish; and the Reverend Stephen Bell of Eyemouth, who, in 1839, wrote the article "Carluke" for the "New Statistical Account of Scotland," mentions the place and date of birth. The Register of baptisms of Carluke, under the year 1726, has the following entry: "Wm, s. to John Roy, was born May 4, Baptized May 12, Capt Walter Lockhart and Gavin Muir, witnesses." General Roy was therefore a Lanarkshire man. His father lived at Milton-head, in Carluke parish, and was gardener, as well as land-steward or factor in the service of the Hamiltons of Hallcraig; and, as such, his name occurs frequently in the sederunt of heritors, as acting for Sir William Gordon, and his son, Mr. Charles Hamilton Gordon of Hallcraig and Milton, from 1739 onwards. He was appointed on several occasions to transact business for the heritors,—for example, in 1742, he is chosen "to sell the Kirk clock and case"; in 1746, he was appointed "to receive estimates for repairing the bridge near the manse"; in 1747, he was requested to "sell as many trees growing round the minister's yard" as would make up a certain sum, &c., &c. He was ordained an elder of the Kirk, 3rd July, 1737, and died towards the end of 1748, aged 51. John Roy, the General's grandfather, held a similar position under the Hamiltons of Hallcraig; and his uncle, James Roy, acted in somewhat the same capacity under the Lockharts of Lee. The first time the name of the elder John Roy occurs in any of the parochial

registers, is in the Poll-tax list for 1695,—two years before the birth of the General's father, namely, 15th April, 1697. The entry in the Poll-tax list is as follows:

"Jo roy, serviter to My Lord hallcraig, 00. 19. 04."

William (General Roy), and his brother James, were educated at the school of their native parish under Mr. John Russell,—the former partly at the Grammar School of Lanark; and it is uncertain whether he had the benefit of any higher scholastic training;—but it is well known that James, his younger brother, held the bursary in the Grammar School and College of Glasgow, (founded in 1737 by the Countess of Forfar,) from 1738 till 1751. He took the degree of Master of Arts at the end of his five years' studies in the Languages and Philosophy in 1748; and, after finishing his course at College, was licensed by the Presbytery of Glasgow, 2nd Oct., 1754; he held in 1756 an appointment at Shettleston Chapel of Ease; acted afterwards as assistant to the ministers of St. Cuthbert's, Edinburgh, for several years; and ultimately was presented to the Parish of Prestonpans in 1765, where he lived scarcely two years,—his death occurring on the 3rd of September, 1767, at the age of 37.

During the military operations of 1745-6, to suppress the rebellion headed by Prince Charles Steuart, from experience gained in conducting his forces, the fact was forced upon the Duke of Cumberland that the opening up of the country by roads, and by a proper knowledge of its topographical features, military operations could be made more effective and certain. Soon after the Prince's rout at Culloden, a survey of Scotland was accordingly resolved upon. Roy was early engaged in that important work in a subordinate position,—for his name does not occur in the Army-List for many years after that time. In 1747, Roy acted in the capacity of Deputy Quarter-Master, in the survey corps—a post which he may have held during the greater part of eight years, before the survey was interrupted by the urgent need of forces for the protection of the patrimonial possessions of his Majesty in Germany, —in which service he was called to take an active part—a movement ultimately involving Britain in war with France, which extended to North America, and to India.

This may be a fit place to record the military progress of the future General. The first time the name of William Roy appears

in the Army-List is in March, 1757; and the following statement, compiled from successive Army lists, comprehends almost all that is known on the subject:—

1757, March.—Practitioner of Engineers (at 3/ per day).
1757, 14th May.—Practitioner of Engineers, as Ensign of the Corps, with rank in the army as Lieutenant from 4th January, 1756.
1759, 17th Mar.—Sub-Engineer—Lieut. of Engineers.
1759, 10th Sept.—Engineer in Ordinary — Captain of Engineers.
1762, 23rd July.—Engineer in Ordinary—Lieut.-Col. in the army.
1763, January.—Deputy Quarter-Master in Germany.
1764–6, —Lieut.-Col. in the army—Captain of Engineers.
1767–90, —Deputy Quarter-Master General.
1777, 29th Aug.—Col. in the army—Captain of Engineers.
1778, 30th May.—Commissary General of stores, provisions, and forage to all the forces at home and abroad.
1781, 19th Oct.—Major-General in the army—Capt. of Engineers.
1783, 1st Jan.—Lieut.-Col. of Engineers—Major-General in the army.
1785, 19th Sept.—Col. of Engineers—Major-General in the army.
1786, 15th Nov.—Col. of 30th Foot—(name removed from Engineers' lists).
1790, —In the Army List of this year, General Roy's name appears for the last time, 17th on the list of Major-Generals.

In the obituary notices of the time, in the "Gentleman's Magazine," and in the "Scot's Magazine," he is represented as holding the position of Colonel of Artillery, in charge of the Survey of Scotland, in 1746, when only twenty years of age,—and held no place in the Army List till ten years later—an error carried forward by Watt's "Bibliothica," the "Annual Register," the "Lives of

Eminent Scotsmen," &c., to the "Scottish Nation" of yesterday. During that survey, it is well known that he acted under Lieut.-Colonel David Watson, without rank.

Of the services of General Roy in the field, in that momentous period comprehending the later years of the reign of George II., and early part of the reign of George III., nothing is known beyond the result of frequent engagements in Germany, in combination with the Prussian army. But his scientific career can be more fully traced. With the peace of 1763, the government had under consideration the scheme of a general survey of the British Islands, to be under the direction of General (then Colonel) Roy, but nothing was done in twelve years of peace, and the American war put an end for the time to the project. The General was in Scotland in 1764, taking plans of Roman works, and collecting material for his "Military Antiquities of the Romans in Britain"—a work of great merit, published three years after his death by the Antiquarian Society of London, of which he was a member. The survey of Scotland, on which Roy had been long engaged, resulted in a work known as the "Duke of Cumberland's Map," executed on a scale which afforded scope for minute details. This map, in manuscript, is preserved in the Ordnance Office, and, although admitted to be imperfect in some respects, it certainly was a matchless production for its time. In 1774, under the title "Mappa Britanniæ," &c., Roy produced this map on a reduced scale, on a single sheet, 18 by 23½ inches—a map which again appeared in the valuable posthumous work above referred to.

General Roy was elected a member of the Royal Society 26th March, and admitted 9th April, 1767. For this Society, he prepared and read a succession of interesting and most valuable communications, extending over the last twelve years of his life—all of which not only appeared in the Philosophical Transactions, but were published in a separate form. The first of these was a highly interesting paper, read in 1777, "On experiments and observations made in Britain in order to attain a rule for the measuring of heights with the barometer." Halley, Deluc, and Sir George Shuckburgh had previously investigated the subject, the last with great accuracy; but the formulas for the measurement of heights by this method, carefully tested by the old and tedious mode of levelling, are due to the labours of General Roy.

In advance of any public measure, the General was, in 1783, found at work, as a labour of love, projecting a base-line for an extended triangulation, in order to fix certain conspicuous local points in relation to each other. This paved the way for more extended operations, soon after entered upon, resulting in an account of minute details, in the well-known paper read before the Royal Society, for which the Copley medal for 1787 was awarded, —a paper followed, in 1790, by "An account of trigonometrical operations, whereby the distance between the meridians of the Royal Observatories of Greenwich and Paris can be determined," the printing of which the General was engaged in superintending for the Philosophical Transactions at the time of his death. In conducting these observations, great difficulty was experienced from want of appropriate instruments, which, in some degree, was obviated by the generosity of George III., who provided funds and took a deep interest in the experiments. The standard of length used in these experiments, it is believed, is still preserved in the Royal Observatory. The general survey of the British Islands, contemplated in 1763, was not finally entered upon till 1791, when Roy was no more, and has ever since been extended towards completion.

It is worthy of notice that during his investigations with reference to the various atmospheric influences on the barometer, Gen. Roy not only made experiments on the expansion of mercury—of the glass tubes containing it—and of air when heated, but also on the *expansion of a mixture of air and vapour of water in various proportions*, and through a considerable range of temperature and pressure—experiments, the first on record, which indicated the now well-known law subsequently propounded by Dalton regarding the mixture of vapours and gases. These eleborate and important experiments will be found detailed in the Philosophical Transactions of 1777.

An anecdote retained fresh since boyhood, pointing to the rapid advancement of Roy in the service, or in social position, from a domestic point of view, is worth preserving. Old Ann Alexander, long a servant at Lee, used often to relate that General Roy, during her servitude, came to "The Lee" on three occasions: first, along with some military officers and men, and on that occasion he dined in the servants' hall; next time he came he dined with the family;

and at his third visit,—which would be in 1764—when surveying the military works of the Romans, in the neighbourhood,—he sat at the right hand of the Laird. This anecdote old Ann told with a feeling of pride, and tried to impress her story on her young auditors—somewhat prematurely—for they had then only advanced to "Jack and the Bean Stalk";—but the echo fell into some crevice of a young brain, and lay ready to be called up at a distant after-time.

The death of General Roy was sudden. It is said that the night on which he died he was transacting business at the War Office till eight o'clock. He died at his house in Argyll Street, after two hours' illness, on the 30th June, 1790, having just entered his 65th year. At his death, he was Colonel of the 30th Foot, and held the offices of Deputy Quarter-Master of his Majesty's forces,—Surveyor of the coasts and batteries,—was a Fellow of the Royal Society, and of the Society of Antiquaries, London.

ROBERT FORREST,

(Sculptor.)

ROBERT FORREST was born at Orchard, in the Parish of Carluke, in 1790. His parents, John Forrest and Mary Golder, natives of the district, were in their sphere most respectable. The sculptor's mother was somewhat of a distinguished character, known widely as "Mall Gowther." She was the first to see every addition to the population within her range, and, in sad contrast, to "lay out" every one withdrawn from the battle of life. Forrest, in early times was, and even now is, a prevailing name in the barony of Braidwood. The charters granted by the Lauderdales to vassals, from 1618 downward, bear that till 1653, when the barony reverted to the Angus family, eleven out of twenty-three were Forrests. According to the Poll-tax list of 1695, in which the heads of one hundred and eighty-one families are enumerated, no fewer than eighteen, equal to a tenth of the whole, were Forrests.

Robert knew little of schools, and was early needed to put his hand to any required labour, until fit to choose a trade, and consequently had a very imperfect elementary education—a defect which his own efforts, in after years, never overcame. When about sixteen years of age, he engaged with Mr. Selkirk, of Beanshields, as an apprentice mason, and, as was then the custom, worked as a quarrier, or labourer, or mason, at Braidwood and Orchard quarries. In his native glen he first assayed to model and cut figures of animals. A short sketch of his early labours, written and published in 1832 by the late Robert Chambers, the younger of the two brothers who conducted the Journal bearing their name, states that, about 1810, Forrest "had occasion to visit certain noblemen and gentlemen's seats, where some specimens of art were to be seen grown over with moss, such as at Mauldslie Castle, Craignethan Castle, and Douglas Castle—all of them within his native country," which aroused his self-esteem. The

future artist would then be twenty years of age. The writer of this notice, at a comparatively recent date, has often seen and recollects well the statues at Mauldslie ranged round the tombs of the two last Earls of Hyndford, on the top of the mound called Ha'hill,—among which Venus and Vulcan were prominent figures, and there were others, all of life size, of a low style of art. Happily, these productions have been removed, if not destroyed. The rough and considerably decayed sculptured animals, seen at the ruins of Craignethan Castle, were still more inartistic; but if, by the works mentioned as seen at Douglas Castle, be meant those fine ancient mutilated sepulchral monuments in the old Church of St. Bryde's—equal to anything in the same style, and of the same period, in St. Paul's Cathedral—the advanced student in art might study them with interest and advantage. In the line of sculpture chosen by Forrest, the wretched productions seen at Mauldslie were the worst models for a beginner that could be found anywhere; but his earlier efforts partook not a little of the character of these grotesque figures. With experience, he advanced apace. The sketch of Chambers goes on to say, "The productions of Mr. Forrest now began to form a subject of general conversation in Lanarkshire; and Colonel Robertson, of Hallcraig, wished Mr. Forrest to make for him a figure of a Highland chief. This was the first full-sized figure that the artist had attempted; and, suffice it to say, Colonel Robertson was highly pleased with it, and placed it in front of his mansion house." The attitude, action, and expression of this figure were in non-accord: too much was aimed at, and incongruence was the result. This statue has long been removed and lost sight of.

The artist was found at work on the statue of Wallace, in the quarry at Orchard, in the autumn of 1819,—a retiring and diffident man. This statue, when sometime finished, was presented to the town of Lanark in November, 1820, by the sculptor, "to commemorate," according to his letter addressed to the Magistrates, "the great achievements of the noble hero where his most early and notable exploits took place." The gift was made under the following conditions: "1, That it be set on a suitable pedestal of freestone, having an iron railing around the base; 2, The statue is to be sufficiently painted with oil paint, three coats, the finishing coat to be in bronze or dark stone colour; 3, The giver is to be

at no expense." It was also stated in the communication to the authorities, that the figure was "agreeable to a copy of an ancient drawing in the possession of the Society of Antiquaries." The characteristic feature of this statue of the Scottish Chief is Falstaffian, rather than Herculean. The statue—which is 8 feet high, constructed of three blocks of stone—was placed about the principal door of the Church, at the Cross of the ancient burgh, in a recess specially prepared for it, where the Stalwart Knight has, as one might say, little elbow room. This statute is, and has been, for 56 years, the scene of an annual fit of adoration by the people. At the conclusion of the "Birks" procession on "Lannimoor-day-morning," a host of old and young, adorned with flowers, each carrying a branch of birch, assemble in front of the effigy of Wallace—decked and crowned for the occasion with laurel,—and sing with deep pathos and fervour "Bruce's Address to his Army"—conveying to the unsmitten spectator an idea of the comic and pathetic singularly commingled. No child in that ancient town ever leaves the cradle till it can spring, and leap, and look stern to the cadence of "Scots wha hae."

Some time after, the sculptor was engaged to produce a statue of John Knox for Glasgow, from a design by William Warren, artist of that city, which, in 1826, was placed on a pillar built for its reception in the Merchants' Park—now the Necropolis. This figure was constructed of seven blocks of stone, and is 12 feet high, but is by no means a favourable specimen of the artist's work, although it may be faithful to the design furnished to him. The Reformer is represented in the Geneva cap and gown, the last effectively draped,—the face being well given, to judge from the most approved portraits; but the figure conveys an idea of feebleness,—not sanctioned by the rules of art, unless specially to express age or frailty. The feet are sprawlingly placed; the right arm projects from the drapery of the gown with no ease or elegance—the hand grasping a small book, with the wrist drooping as if semi-paralyzed; the left arm, from near the elbow, being laid across the breast in the act—judging from the drapery—of holding up the front of the gown. Energy is entirely awanting, either in feature or action, whereas one acquainted with the history of John Knox, setting aside art, would assuredly look for this characteristic of the man. Notwithstanding of all this, the statue was well

received, and casts of the model are to be seen all over the West of Scotland.

Mr. Forrest was subsequently sought to cut in stone the statue of Viscount Melville, from a design by Chantrey, which he undertook with some degree of pride. This statue, about 15 feet in height, although of simple design (robed,) was difficult to construct, from the block requiring nine masses of rock. The huge figure, when finished, was conveyed safely to Edinburgh in 1827, and now surmounts the fine pillar (a copy of the Trojan pillar of Rome) erected, or at least founded, six years previously. The statue, with the head uncovered, and the right arm extended holding a scroll, in classic style, is in the graceful and easy attitude of a statesman addressing an audience.

The scene of the artist's labours had by this time been removed from Orchard to Thripwood quarry, on the opposite side of Clyde, where he found stones of sufficient size for producing a series of groups which he had for a considerable time in contemplation. Here he executed his earliest equestrian groups—Robert Bruce, Queen Mary of Scots, Duke of Marlborough, and Duke of Wellington—all bold in conception, each essentially constituting a separate study of the attitudes of the horse, for which he had well prepared himself. These groups were cut and relieved with consummate care, and with startling effect. The horse in the Wellington group was a laborious and minutely finished design, which seemed as if just stayed from exertion, with head erect, distended nostrils, and raised veins,—the Duke (an accessory, so to speak,) standing near, perhaps too near, its shoulder. This design, as regards the charger, was the favourite work of the sculptor, and, in other respects, was an elaborate and beautifully portrayed mass of statuary, generally much admired; but, as the fates would have it, an evil hour came. A visitor, after scanning the group in every aspect, pointed out to the artist that, fine as it was in effect, the horse was in an impossible position—both feet on the off side being raised from the ground, a feat which no quadruped could safely accomplish. This was a surprise. There was no remedy. But, in the course of conversation, the artist was consoled to some extent, by being informed that some of the finest relics of ancient art presented obvious slips of a similar character. The Apollo Belvedére, supposed to be the creation of Agasius, by order of

Nero, held to be the finest effort in statuary ever seen, is by some declared to be in a position, easy and elegant to perfection,—yet by no means a likely one for an archer who had just sprung his arrow. This statue, strange as it may appear, is wrongly represented in the Encyclopœdia Britannica (*third edition*) in the article "Drawing"—having the bow in the *right* hand. The statue, too, (as represented in engravings,) of the Discobolus, or Disc-thrower, attributed to Myro, is notoriously incorrect by having the right—and of course the wrong—foot energetically advanced, in the act of throwing the disc from the right hand, rendering the act, in such a position, next to impossible. It would be difficult to describe, or give a right idea of the strange look, and not the less strange tone, assumed by Forrest, in putting the question—"But, are you sure of that?"

About this time, between the Clyde and turnpike-road, at Crossford, Mr. Forrest constructed a neat screen of Grecian type, surmounted by statuettes, behind which he placed the equestrian groups, already constructed, that had long been left in the quarry unprotected. In this more secure place, he worked for a few years; but in so insulated and obscure a position, without engagements, he was unwilling to abide. With the consent of the Committee of contributors to the National Monument, he removed from the vale of Clyde his unwieldy stock, at no small cost and risk, to the area of that fine fragment of a grand design, where he erected a Studio. His reception in Edinburgh, and the appreciation of his works were most flattering. One of the leading journals of the Scottish metropolis remarks: "The performances which Mr. Forrest has already submitted to the public have stamped him a man of original genius, whose ability as an artist is altogether first rate. He does not confine himself to any particular cast of subject, but seems equally at home in all. Rustic character he exhibits with strict fidelity, and in his efforts to body forth the heroic he has been in the highest degree successful. He is gifted also with a searching and ready eye for the simple and beautiful forms of nature. In all the essentials which go to form a skilful and original artist, Mr. Forrest generally excels, and his works which are before the world fully bear us out in our remarks." Many similar notices appeared in various periodicals of the day.

After leaving the vale of Clyde he produced several massive and remarkable equestrian groups, and other works, cut from blocks

found in Craigleith and Granton quarries; but he produced nothing of a public character after the statue of Lord Melville, till 1843, when he designed and finished a fine statue of Ferguson of Raith, for Haddington. Of his more mature works—Mazeppa, representing a wild and uncontrolled horse, with a nude figure firmly braced to the excited creature, in illustration of Byron's description, is a fine and bold conception of the weird and powerful action of that animal; and the Conversion of St. Paul, is a further illustration of the artist's aptitude to delineate the form and express the action and character of the horse. Although good in other respects, in varied delineation, the artist's strength and power centred in truthful portraiture of that graceful animal. It is evident that the main, if not exclusive, object of his life after removal to Edinburgh, was adding to, and upholding the Calton Hill exhibition; for he undertook little of a public nature, and continued to add to it till near the end of his days. He died on the 29th of December, 1852. Soon after the death of the modest and enthusiastic artist, whose labour had, for twenty years, contributed to the attractions of the Calton Hill, the liberty to occupy the space within the area of the foundations of the National Monument was withdrawn, and the whole massive and extensive series of works of art there and elsewhere fabricated, had to be removed by his widow, and are still to be seen, under her charge, at Royal Crescent Park, Edinburgh. As far as inquiry has been carried, the following catalogue has been constructed of the creations of Forrest's chisel:

A Highland Chief, for Col. Robertson of Hallcraig.
Wallace, Guardian of Scotland, presented to the town of Lanark by the sculptor.
John Knox, the Reformer, for Glasgow, designed by Warren.
Lord Melville, for Edinburgh, designed by Chantrey.
Cuddy Headrig.
Wee Davie.
Old Norval.
Symon and Bauldy.
Sir Rodger de Coverley.
King Robert de Bruce, and charger.
Queen Mary of Scots, palfrey and attendant.
Duke of Marlborough, and steed.
Duke of Wellington, and charger, acquired for Falkirk.

These were produced in the vale of Clyde, and most of them removed to Edinburgh in 1852, forming the nucleus of the Calton Hill Exhibition:—

King James V. on horseback, &c.
Queen Elizabeth, on horseback.
Napoleon, and his charger.
Mazeppa, and the wild horse.
Conversion of St. Paul (Equestrian).
Lazarus.
Duke of Monmouth.
Charles XII.
Lord Lovat.
Sir John Moore.
Robert Burns.
Sir Walter Scott.
Lord Byron.
Henry Bell, steam-boat projector.
Dr. Andrew Thomson, of Edinburgh.
The Sisters of Scio.
The Fiddlers.
The Careless Shepherd.
The Shepherdess.
Italian Characters.
Mr. Ferguson of Raith, for Haddington.
Bessie Bell and Mary Gray (Model).

JOHN GREENSHIELDS.

(*The Clydesdale Sculptor.*)

JOHN GREENSHIELDS was a native of Lesmahagow, where he was born in 1795. He died 20th April, 1835. His parents, James Greenshields, a native of Lesmahagow, and Betty Jack, a native of Culter—an industrious and frugal pair—in his early infancy removed to Willans, in Carluke parish, where they lived highly respected till, worn out by age, they quitted the scene of human operations. John was the firstborn of six sons. He attended a country school where little was taught, and what education he had was strictly self-acquired. As soon as his physical powers admitted of the arrangement, he was apprenticed to Mr. Cadzow, mason at Crossford, under whom, as quarrier, hewer, and builder, he fulfilled his engagement. During this period he had acquired the free use of his chisel; and at leisure hours cut in stone, leaves and various kinds of tracery connected with architecture. After his apprenticeship, he worked for some time in Glasgow as a common hewing mason, where, in the long summer evenings he made himself acquainted with every remarkable structure and work of art within reach. When comparatively young, he contracted to execute the mason-work of the fine screen in advance of the east front of Hamilton Palace, which still bears evidence of the careful workman. Afterwards he joined Mr. Forrest, sculptor, previously noticed in these pages, to assist in his undertakings; but the frequent suggestions and criticisms regarding the designs of his employer were not relished, and estrangement was the result.

About this time he was engaged by the Duke of Hamilton, personally, to do the carved-work for the new front of Hamilton Palace,—and he eagerly entered on the work; but the contractor not having been consulted, and not readily acquiescing in the arrangement—finding himself in a false position, Greenshields left the work.

Not seeing his way clearly, he dashed off animals, as lions, greyhounds, and such like, for gateway ornaments, with a true eye to nature and art: he also executed monumental tablets for churchyards, chaste in design and highly finished,—but he was not satisfied. His aim was higher—and he boldly commenced, and carefully finished, a figure of Lord Byron, in stone, half size, which he presented to Flaxman, in 1827—mainly to secure the opinion of that old, experienced, and accomplished artist. Flaxman's reply was most kind, encouraging, and complimentary—and Greenshields at once resolved to devote his life to art. It may be noticed here, that, in Lockhart's life of Scott, the author states—no date being mentioned—that the most flattering compliment Greenshields ever received "was a message from Sir Francis Chantrey, inviting him to London, and offering to take him into his house, and give him all the benefits of his advice, instruction, and example."

Without, at first, rejecting employment of the more ordinary kind, he toiled on as before, to keep, as he said, the lamp burning.

In quick succession he executed in stone, two Venuses, a Pugilist, and Lord Byron and his dog Lion, to order—works sufficiently varied in character to prove a maturity and versatility of power in design and execution which excited surprise.

Taking his design from an engraving, the next production of his chisel, in slightly colossal proportions, was a statue of George Canning, which, when exhibited at Edinburgh, was pronounced to be of great merit,—bearing comparison with any similar work of art in that city. This work secured him many admirers and friends, and his engagements multiplied. With many he only wanted that knowledge which a visit to Rome could secure, in order to gain a high position as an artist. But Greenshields had faith in genius alone. Would Burns have been the bard of his country, in a higher sense, had he sung under a master? The great teacher, whether in poetry or art, is intuition. Then, and ever after, he declined every suggestion as to seeking improvement from what had become the common and all but universal channel to master right ideas in art. So far as he could see, the study of the great masters might restrain genius, and he determined to interpret nature for himself. It could serve no purpose to condemn a resolution so earnestly taken, and so well sustained by the successful career of the self-taught artist.

A statue of the Duke of York followed close upon that of George Canning, which, on being exhibited, was hailed by artist and amateur alike as a still higher achievement. Men of taste and influence now sought the sculptor's acquaintance, amongst whom were Sir James Stewart of Allanbank, the Earl of Elgin, Sir Walter Scott, and Professor Wilson. William Blackwood, the worldwide-known publisher, ready always to appreciate and encourage merit, invited Greenshields to his house, and there he met some of the most choice spirits of the day on all but equal terms. This would be in the autumn of 1828. Gratified, as he well might be, by this attention, he nevertheless grudged the two days' absence from his humble workshed on the Clyde. At this time he was engaged with a statue of George IV. While so occupied, he accepted an invitation to visit the Earl of Elgin, to see and examine the fine collection of relics of art he had accumulated; and arrived at Broomhill on an early day in January the following year, where he found Sir James Stewart also a guest, purposely to meet him. On being informed by that gentleman that Sir Walter Scott meditated an early visit to Clydesdale, he hurried through the collection, and would listen to no inducement to stay, so intent was he not to lose the opportunity of meeting the Great Magician in his own workshop. This short visit was the occasion of a letter, addressed by the Earl of Elgin, expressive of his opinion of the artist, to Sir Walter Scott, which may be given at length:—

"Broomhill, January 7th, 1829.

"My Dear Sir Walter,—You have contracted a debt to me, which I must call upon you to pay. Greenshields, the mason who executed the statue of the Duke of York now in Edinburgh, had come here this forenoon to meet his patron, Sir James Stewart, where, to my great regret, he could not be prevailed upon to stay beyond an hour, lest otherwise he might not reach home in time for your expected visit to Mr. Lockhart. But as that brief hour has sufficed for a display of genius and of acuteness of intelligence that ought, I humbly think, to lead to profficiency in the department of his choice, may I request of you, if your impression of him proves equally favourable, to gratify me with your opinion of him; and to permit me to make known your approbation, and your delineation of his characteristic talents and powers, as the most satisfactory and efficient mode of bringing him into notice. Of his works, I only know his statue of the Duke of York, in which one is extremely struck with the wonderful facility of imitation, and the mastery over his material, that it exhibits. But

when this morning shewed the ardour and exquisite taste with which he examined a few fragments in my possession of Grecian sculpture, and the critical discrimination with which he compared the apparent simplicity of the labour in them, with the great beauty and effect produced,—and this not from instruction in the art, or familiarity with examples of ancient excellence in it (for these advantages have hitherto been wholly beyond his reach),—there was evinced a range of intellect throwing a far higher interest over his untutored efforts. In fact, his chief impulse and his great delight, it seems, has been the perusal of works congenial to his taste, and which he has obviously studied with a very uncommon degree of feeling and judgment. I hesitate—and yet I cannot refrain, under whatever risk of your displeasure, to say, in one word, that his chisel is the offspring of your pen—indeed he regrets that he had not rather taken up a painter's brush—for he can never weary in dwelling upon the animating pictures with which your writings abound. And, when rising in this train of thought, he exclaimed that Sir Walter Scott could not fail to be an admirable painter himself—ay, and as good a sculptor too.

My appeal, therefore, to you, my dear Sir Walter, is very much of a specific character, and I hope your better observation will discover his talent to be under the guidance of a mind of no ordinary stamp, which, with the recommendation, which I am told he further possesses, of unassuming manners and candour of disposition, bids fair for distinction under proper direction and fostering care. With many happy returns, &c.

ELGIN."

Greenshields arrived home on the night following his visit to Broomhill, and commenced to give the finishing touches to the King's statue, in daily expectation of the anxiously looked-for visit.

Sir Walter, and his son-in-law, who had spent the previous night at Auchenraith, arrived at Milton, in company with the new proprietor of that fine estate, before noon, about the middle of January, 1829, with the purpose of fixing a site for a mansion. The work-shed where Greenshields toiled, and the low thatched cottage, the home of his parents, were on the opposite side of Clyde, almost within speaking distance of the point where a ferry-boat then plied. Sir Walter, eager to meet the rising artist on his own hearth, suggested a visit to him at once. A signal was accordingly made for the boat. This conveyance was usually managed by Betty, the sculptor's mother, known to all the country round, and, strictly speaking, the guiding spirit of the family; and it would have been useless to have tried to subvert her rights and

privileges on a day, to her, so auspicious. Betty was soon at her post—let off the boat—and, with a few strokes of the oars, shot across to the opposite bank. The tall, comely, hale-hearted dame, decked in the whitest squinty mutch ever worn by any of her sex, secured by a black ribbon—dressed in jupe and petticoat, was at all times a somewhat remarkable woman. On the present occasion, the only one of the party who saw her for the first time so occupied, and so dressed, was pleased with her appearance and frankness; and the two strangers became close friends before the boat, leisurely plied, touched the little possession of the cracky boatwife. Here stood her son, the stalwart mason, uncovered, his fair hair tossed by the breeze,—clad in a rough home-spun, home-made genzy, and in hodden, just as he had thrown down the mallet, ready to welcome his visitors. The meeting was homely and undemonstrative on all sides. Having reached the rustic studio—a thatch-covered wooden shed, where the latest production of Greenshields' chisel, well placed, at once met the eyes of the visitors. As yet words were few; but after a survey of the statue, Sir Walter seated himself on a rough bench, seemingly much gratified, and, without direct praise, said enough to satisfy the designer of his entire approval. All were now in fine talking trim. There was some allusion to the short visit to Broomhill, and consequent loss to Greenshields, who, to waive the subject, said, with rapid utterance, as was his manner,—"No loss at a', Sir Walter. I saw everything, and see everything yet." "Indeed," remarked the Baronet. "Yes,"—said in a droll way—"ye maun min' 'ave a deevilish greedy e'e"—an asseveration which involved the whole party in the first merry laugh—and laughing enough, hearty and loud, followed. Sir Walter spoke of the contemplated "Jolly Beggars," as of something which might, he hoped, not be carried out—the subject being grotesque and altogether unfit for statuary. "Ah—but you're wrang there, Sir Walter, I frankly tell you,—an' if we baith live twa-three-month, ye'll be on my side. Fitness, Sir, Lo'd bless ye, the picture's matchless," rattled the sculptor, in a very intrepid run of words, in his usual broad Scotch. As will afterwards appear, Sir Walter felt himself on tender ground. In the Life of Scott, when speaking of this visit to Milton, the author states—"There he saw the sculptor in his paternal cottage, and was delighted with him, and some of the works he had on hand—particularly a

statue of George IV. Greenshields then walked with us for some hours by the river side, and among the woods. His conversation was easy and manly, and many sagacious remarks on life, as well as on art, lost nothing to the poet's ear by being delivered in an accent almost as broad and unsophisticated as Tam Purdie's. John had a keen sense of humour, and his enjoyment of Sir Walter's lectures on planting, and jokes on everything, was rich." It is further related that, on Greenshields leaving the party, Sir Walter remarked—"There is much about that man that reminds me of Burns." Darkness setting in, the party drove back to Auchenraith to dinner. Sir Walter started for Edinburgh the following morning, by Shotts and Midcalder, halting at Allanton on the way, to see Sir Henry Stuart's transplanting apparatus in operation. A few days after reaching Edinburgh, Sir Walter wrote to the Earl of Elgin, in answer to the letter already given in these pages. Both letters are extremely interesting, as bearing on the genius and character of Greenshields,—but that of Sir Walter is so in a marked degree. It is as follows:—

"My Dear Lord, I wish I were able to pay in better value the debt which I have contracted with your Lordship, by being the unconscious means of depriving you of Mr. Greenshields sooner than your Lordship meant. It is a complicated obligation, since I owe a much greater debt to Greenshields for depriving him of an invaluable opportunity of receiving the advice, and profiting by the opinions of one whose taste for the arts is strong by nature, and has been by art so highly cultivated. If it were not that he may again have the opportunity to make up for that which he has lost, I would call the loss irreparable.

My own acquaintance with art is so very small, that I almost hesitate to obey your Lordship in giving an opinion. But I think I never saw a more successful exertion of a young artist than the King's statue, which, though the sculptor had only an indifferent print to work by, seems to me to be a very happy likeness. The position (as if in the act of receiving some person whom His Majesty delighted to honour) is placed with great ease and felicity, and conveys an idea of grace and courtesy, and even kindness, mixed with dignity, which, as he never saw the original, I am surprised to see mingled in such judicious proportions. The difficulties of a modern military or court dress, are manfully combated; and I think finely conceived. In a word, it is a work of great promise.

I may speak with more confidence of the artist than of the figure. Mr. Greenshields seems to me to be one of those remarkable men who must be distinguished in one way or other. He shewed during my

conversation with him sound sense on all subjects, and considerable information on such as occupied his mind. His habits are, I understand, perfectly steady and regular. His manners are modest and plain, without being clownish or rude, and he has all the good-breading which nature can teach. Above all, I had occasion to remark that he had a generous and manly disposition—above feeling little slights, or acts of illiberality. Having to mention some very reasonable request of his which had been refused by an individual, he immediately, as if to obliterate the unfavourable impression, hastened to mention several previous instances of kindness which the same individual had shewn to him. His mind seems to be too much bent on fame to have room for love of money, and his passion for the arts seems to be unfeignedly sincere.

The important question of how he is to direct his efforts, must depend on the advice of his friends, and I know no one so capable of directing him as your Lordship. At the same time, I obey your commands, by throwing together, in haste, the observations which follow: Mr. Greenshields has been only about two years busied in seulpture, and unhappily did not begin till he was twenty-eight years old. Like all heaven-born geniuses he is ignorant of the rules which have been adopted by artists before him, and has never seen the *chefs d' ouvre* of classical time. Such men having done so much without education, are sometimes apt either to dispise, or to feel so much mortification at seeing how far short their efforts fall of excellence, that they resign their art in despair. I do think, and hope, that the sanguine and the modest are so well mixed in this man's temper, that he will study the best models with the hope of improvement, and will be bold, as Spencer says, without being too bold. But opportunity of such study is wanting, and that can only be had in London. To London, therefore, he should be sent if possible. In addition to the above, I must remark that Mr. G. is not master of the art of tempering his clay, and other mechanical matters relating to his profession. These he should apply to without delay, and it would probably be best, having little time to lose, that he should for a time lay the chisel entirely aside, and employ himself in making models almost exclusively. The transference of the figure from the clay to the marble is, I am informed by Chantrey, a mere mechanical art, excepting where some finishing touches are required. Now it follows that Mr. Greenshields may model, I dare say, six figures, while he could only cut one in stone, and in the former practice must make a proportional progress in the principles of his art. The knowledge of his art is only to be gained in the studio of some sculptor of eminence. The task which Mr. G. is full of at present seems to be chosen on a false principle, chiefly adopted from a want of acquaintance with the genuine and proper object of art. The public of Edinburgh have been deservedly amused and delighted with two figures in the character of Tam o' Shanter, and his drunken companion, Souter Johnny. The figures

were much and justly applauded, and the exhibition being of a kind adapted to every taste, is daily filled. I rather think it is the success of this piece by a man much in his own circumstances, which has inclined Mr. Greenshields to propose cutting a group of grotesque figures from the Beggars' cantata of the same poet. Now, in the first place, I suspect six figures will form too many for a sculptor to group to advantage. But besides, I deprecate the attempt at such a subject. I do not consider caricature as a proper style for sculpture at all. We have Pan and his satyrs, indeed, in ancient sculpture, but these characters in the classic mythology gives them a certain degree of dignity. Besides this, "the gambol has been shewn"—Mr. Thom has produced a group of this particular kind, and instead of comparing what Mr. Greenshields might do in this way with higher models, the public would certainly regard him as the rival of Mr. Thom, and give Mr. Thom the preference, on the same principle that the Spaniard says when a man walks first—every other must be his followers. At the same time I highly approve of one figure in the group—I mean that of Burns, which I think (taking his more contemplative moments,) would be a noble study, and I am convinced Mr. G. would do it nobly. Suppose where Coila describes him as gazing on a snow-storm:

> "I saw grim Nature's visage hoar
> Strike thy young eye."

I suppose it possible to represent rocks with icicles in sculpture.

Upon the moment I did not like to mention to Mr. G. my objections against a scheme which was obviously a favourite one, but I felt as I did when my poor friend John Kemble threatened to play Falstaff. In short, the perdurable character of the sculpture, the grimly and stern severity of its productions, their size too, and their consequence, confines the art to what is either dignified and noble, or beautiful, graceful, and gay, and as I think, inapplicable to situations of broad humour. A painting of Teniers is very well—it is of a moderate size, and only looked at when we choose; but a group of his drunken boors dancing, in stone, to a grinning fiddler at the bottom of a drawing-room or saloon, would, I think, be soon found intolerable bad company.

I think, therefore, since Mr. Greenshields has a decided call to the higher and nobler specimens of his art, he should not be desirous of procuring attention by attempting a less legitimate object. I desired Mr. Lockhart of Milton, on whose ground Mr. Greenshields' father has a cottage, to state what I felt on the above subject, and I repeat it to your Lordship, that, if I am so fortunate as to agree in opinion with your Lordship, you may exert your powerful influence on the occasion. I have only to add, that I am quite willing to contribute my mite to put Mr. Greenshields in the way of the best instruction, which seems to me to be the best thing which can be done for him. I think

your Lordship will hardly claim another epistolary debt from me, since I have given it like a tether, which Heaven knows is no usual error of mine.

I am, always with respect,

My Dear Lord,

Your Lordship's

Most faithful and obedient Servant,

WALTER SCOTT."

EDINBURGH,
20th January, 1829.

"I ought to mention, that I only went to Lanarkshire last Saturday, and returned on Monday evening. I saw a good deal of Mr. Greenshields, for he walked with us, while we went over the grounds at Milton to look out a situation for a new house."

In Sir Walter's diary of the same date there is the following entry: "We strolled about Milton on as fine a day as could consist with snow on the ground, in company with John Greenshields, the new Sculptor, a sensible, strong-minded man."

The statue of George IV. was soon after forwarded to Edinburgh for exhibition, and secured much admiration.

Mr. Lockhart of Milton shortly after saw Greenshields, and explained Sir Walter's ideas and fears, without the slightest reserve, about the Jolly Beggars, in which his brother and himself concurred; but the artist was in no way moved. "Sir Walter," said he, "is the foremost of story-tellers, as all the world knows, and might, if he liked, have been a capital hand at the chisel,—but he has evidently looked at the delineations of Burns, in this instance, from a wrong point."

Spurred on, rather than daunted or deterred, he hastened to embody the group that had been welling up in his mind for some time.

Hitherto, Greenshields had cut his figures from clay models, which were readily acted on by the atmosphere, and consequently easily destroyed; indeed, none of his early models could be preserved from decay; now he had resolved to model everything with the utmost care, and take casts in stucco, rendering them, in a sense, permanent. Soon he became an adept in modelling, as well as in moulding and casting in stucco.

Willans, from the first of the artist's efforts, had been the scene of attraction to some,—but a wide-spread curiosity now brought hundreds of visitors, who encroached so much upon the time of the busy and industrious sculptor, that he was forced to restrict visitors first to two days in the week, and ultimately to one. As the group of the Jolly Beggars advanced, so did the crowds increase; and the danger of injury to the models and figures became so great, that admission had to be carefully regulated. In a shorter time than could well be conceived, the group of eight figures was completed—each member, as it was produced, exciting deeper interest, till the fame of Greenshields, without the aid of the press, was known in every mansion and cottage within a circuit of twenty miles. It was with no little satisfaction that the figures were finished and conveyed safely to Edinburgh. Here they were first seen by Sir Walter Scott and his party. The sight was a surprise to all. Greenshields, purposely, was not present, but Sir Walter entrusted a message with Clark, the artist's brother, who had charge of the exhibition, to the effect that he was equally astonished and delighted. "Tell John," said he, "that he has taught me to read Burns, in my old age. Say to him that the group is faultless." The exhibition became popular at once. Not an adverse critic appeared,—while the periodicals rivalled each other in praise. There is no question that these sculptures were admirable, whether in conception or execution, evincing, in every touch, originality and genius. They were invested with the charm of truth. So far from grotesqueness or caricature, as Sir Walter originally predicted to be inevitable, the whole could bear comparison with the finest creation of Hogarth's pencil. The designer of this group may be said to stand on the same level in art as Crabbe in literature—the one depicting what was lowly in truthful and elevating strains, what the other had done in lineaments and lines which Greek art has not surpassed. The delight reflected from the contemplation of this wonderful embodyment of Burns' cantata, no doubt arose from the purest source—Nature. The group, closely drawn from the graphic touches of Burns, was in no danger of receiving any taint towards coarse or comic delineation;—for the sculptor knew of no law which made the unfortunate or reckless vagrant necessarily repulsive; and although in the portraiture of the poet, the moral bearings were at fault—while not concealed—these features could be rendered

with pleasing dramatic effect. Some of the finest specimens of the human form the artist ever saw were members of the gangrel tribe. The erect and elegant figure of John Highlandman's widow was a portrait—so was the soldier's doxy, who, by the way, had the foot and leg of a fine piece of art seen in the Earl of Elgin's collection; and all the others were more or less recollections of what the sculptor had seen. The individuality of each figure of the group was in fine contrast, while the whole harmonised.

It may be well, before concluding this subject, to trace the history of these sculptures. After being exhibited in various populous places, they were disposed of, and at the time of Greenshield's death, were being exhibited in London. For a long course of years all trace of them were lost, till a few years ago they were accidentally seen in the fine gardens of Baron Rothschild at Gunnersbury Park, Acton, where they have been in careful keeping for more than twenty years.

By natural sequence, the next work of Greenshields was Burns—a conception from the lines—

> "One night as I did wander,
> When corn begins to shoot,
> *I sat me down to ponder*
> *Upon an auld tree root.*

This was a figure of the poet after Nasmyth's portrait, seated on the root of a tree, with the right arm resting on a stump, the eyes thrown eagerly into space. The original model was presented to Mr. Blackwood, who died in 1834—a friend whom Greenshields held in high esteem—from whom he received much kindness, and in the end to whose memory he designed and executed a beautiful tablet, erected in the Calton Churchyard, Edinburgh. A letter by Greenshields in reply to one from Mr. Robert Blackwood on this subject has been preserved, and may be given as one of few so preserved:

"Willans, 13th Dec., 1834.

"Dear Sir,—I was duly favoured with yours, per Mrs. Borland. I would have been in town before this time, but I am so busy that I cannot get a moment's breathing-time.

You wish my opinion about a tablet to be erected over the grave of your father. I hesitate in giving an opinion to one situated, as you are, in the midst of art, science, and literature, and everything that

can elevate and improve the mind, as well as the taste of man; yet I will venture a few observations.

I would suggest that the stone should be six feet above the ground, and about four feet wide; the top I would make may be circular, with an enriched moulding in front forming a pediment, one foot high; in the centre of the pediment there should be a wreath, with a belt or riband filling up the angles; on the top and corners there should be leaves, &c., &c.

In the space between the ground and pediment a pillar should be raised, either alto or relievo in the centre, surmounted by a bust or vase reaching nearly to the moulding. Should you wish it a little more elaborate, a female figure might be added, resting on the column, or on the bust or vase, in a weeping attitude (Scotia weeping over departed worth). I am most anxious to do what I am equal to, not only on your own account, but as a humble tribute of regard for one who went out of his way to befriend an unknown student in art —a kindness I shall never forget. Have the goodness to remember me to Mrs. Blackwood and her amiable family. How is the Professor? how is Mr. John? and can you tell me how James Hogg is?

I am, Dear Sir,

Yours truly,

JOHN GREENSHIELDS.

It appears from the letter of Sir Walter Scott, given in a previous page, that he was under the impression that Burns was to form one of the group of the Jolly Beggars. No trace of such a fancy exists, or has been retained by the most intimate of those acquaintences who knew of and witnessed the development of almost all the designs of Greenshields. The group as produced was complete, and would have been injured by any such addition.

The statue from this model was a faithful copy, enhanced, if possible, by the enlargement—a fine rendering of the lines from which the design was conceived. This statue was acquired by Mr. William Taylor, Leith.

The Ettrick Shepherd was the next effort of Greenshields, who from having met him, became familiar with his characteristic manner and expression,—and working from a cast of the face, a very perfect likeness, in every respect, was the result. The poet is seated on a rock in a half-contemplative attitude, with a self-complacent air. This model, as a companion to that of Burns, was also presented to Mr. William Blackwood. It was, however, never transferred to stone—the only model so left, with the exception of Helen M'Gregor, to be afterwards alluded to.

Thomas Atkinson, the well-known bookseller of Glasgow, forty years ago, author of the "Ant," the "Camelion," and other works, was an admirer of Greenshields and his works, and a frequent visitor at Willans. He presented Hogg's poetical works in four volumes to the sculptor—with "Lines" addressed to him, printed and attached to the front of the first volume, which, linking together, as they do, Hogg and Greenshields as co-artists, may appropriately be given in this place:—

LINES,

With my copy of Hogg's works, to Mr. Greenshields, the Sculptor of "The Jolly Beggars," &c.

WHY, from the dumb companions of the hours—
Whose gentle influence on my heart, like showers
Upon the lea, falls in the quiet of night—
Single I one; and why on *this* alight,
To part with this, and mission him to thee,
Greenshields—now valued by the world—as me?
'Tis that in thee the self-same fire I mark,
As that of which the poet's soul's the ark,
Where still the holy flame unquenchèd burns—
Now warming Shakespeare, and now waking Burns.
Genius its name—its attribute the skill
That, almost God-like, can create at will,
And body forth thoughts that seem half divine,
In silent marble, or the sounding line.

This is my answer, why from forth the place,
Where still my volumed friends, with smiling face,
Look on the pleasure—some deem change of toil,
Which cheers my musings o'er the midnight oil,
When other faces have forgot to smile!
I take a dear one—bidding it farewell,
And message it my love for thee to tell.
And why 'tis *this one* thou may'st shrewdly guess—
Tho' few than thee of vanity have less!
The Shepherd Bard,—the Doric Sculptor still,
Will be remembered when mere things of skill
Are loveless and forgotten! and I trace
In both their works the silent soul of grace,
Which in the Ballad and the Freestone shines
As in the Marble's or proud Epic's lines!
Twin chroniclers are ye, in during way—
The mountain shapen, and the mountain lay—
Of what your country would not all forget.

Besides, as brothers ye have warmly met.
Take, then, my Greenshields—fitter gift to thee
Than sordid ore—the shepherd's minstrelsy.
And—if your memory links the giver's name
With *his*—to me 'twill be a draught of fame!

THOMAS ATKINSON.

A bust of Atkinson—a perfect likeness—was designed and finished by Greenshields a short time before the rather sudden death of the former, in 1833, which, as a relic, is still preserved at Willans.

Sir Walter Scott visited Milton—now Milton-Lockhart—a second time, about the middle of July, 1831. He and Mr. J. G. Lockhart had at this time visited Douglas-dale, in order that Sir Walter might again see the remains of one of the strongholds of an ancient and once powerful family, to correct his early impressions of the surrounding scenery (which he had not seen since boyhood,) for the coming story, the last of a long series, that of "Castle Dangerous," finished a few weeks after, and published, not till the author had gone to a foreign country in search of health. After fulfilling his purpose at Douglas, which occupied the greater part of a long summer day, he drove into the Vale of Clyde, and reached Milton-Lockhart a short time before the dinner hour. Lockhart, in his life of Sir Walter relates, that, "Greenshields was at hand, and he talked to him cheerfully, while the sculptor devoured his features, as under a solemn sense that they were before his eyes for the last time." Sir Walter had contemplated a stay of two days, and Greenshields was not without hope of seeing him again and again; but next morning a messenger arrived bearing the sad tidings of the sudden illness, soon ending in death, of Mr. Elliot Lockhart, of Cleghorn,—one of Sir Walter's oldest friends—a guest at Milton-Lockhart the previous evening, and to whom Sir Walter had promised to visit Cleghorn on his way home. This event so affected him, that he would not stay a moment longer than give time to put horses to his carriage, that he might reach Abbotsford the same night, giving as a reason that the condition of his friend was a warning to him, and he had still work to do. That he was less vigorous than at his first visit, eighteen months before, Greenshields saw at a glance; and although the interview at this time did not exceed a quarter of an hour, the eye of the artist had been

busy. The unexpected departure of Sir Walter was, no doubt a disappointment,—for Greenshields had a statue of Burns finished—the model of Hogg, and some other designs to place before him; and he meant to say, if these were approved of, that he had another in the same style in contemplation—Sir Walter himself. He intended also to have mentioned that he had a group of characters from Rob Roy floating in his mind, which would surpass the Jolly Beggars, if he did not fail in rendering Sir Walter's rare delineations.

To produce a statue of Scott, as he last saw him, seated in the library at Milton-Lockhart, was from this time never absent from his thoughts,—but pressing engagements occupied his hands.

The death of Sir Walter Scott, fourteen months subsequently, urged him to the too long delayed design of producing a statue of one known to all the civilised world as the author of a long succession of unsurpassed works of fiction—of one, too, who took a friendly interest in the prospects and welfare of the secluded self-taught artist, destined to produce and carry to after-generations a faithful likeness of his distinguished patron. A bust by Chantrey, which he did not slavishly follow, but rather modify and intensify, and the chair on which Sir Walter sat when the sculptor last saw him, with a shepherd's plaid thrown over it, was all the artist apparently had to work from; but the outflow of memory supplied every required touch to the limner. A few days of unremitting labour brought the clay into shape, and there sat the "Wizard of the North," in his most characteristic attitude, in every particular true to life. When finished he sought no opinion of its merits or defects. None could aid him. Every suggestion was useless, whatever artistic effect it might produce, if it did not truthfully represent what he alone had so carefully noted and stored up in his memory. He was right. To every one who intimately knew Sir Walter, the model seemed a perfect likeness. Satisfied for the time, the sculptor had to proceed with other work. To forward the statue, however, so soon as a stone was found fit for the purpose, Clark Greenshields, a brother of the sculptor, began to block out the figure, a labour subject to many interruptions, amounting almost to confusion. The sculptor, himself, worked by fits and starts at the statue,—but the group from Rob Roy would come powerfully before him, and he would turn from the stone, the mallet, and chisel. Helen M'Gregor took form, as the first of the group—in

one of these starts—the very perfection of form, representing energy roused by vengeance. Calmness, for a time, would follow a rush on the cold shapeless clay, and the days so left free were only sometimes devoted to advancing the statue—a labour he felt to be somewhat irksome, compared with the facilities of modelling, while he, at the same time, longed to see the work finished. The clay would again be resorted to in obedience to an unseen call,—and Morris the gauger, in a short time, was at the feet of Helen M'Gregor, the most abject of terror-striken mortals. This was the idealized, but graphic, representation of the scene in which Roy's wife pronounced the terrible doom over the wretched Revenue Officer—"You shall die, base dog, and that before yon cloud has passed over the sun."

In rapid succession, were produced a statue of Sir John Sinclair, of Ulbster, in the uniform of the Sutherland Fencibles,—8 feet high,—now placed on a square pedestal 12 feet in height, which was erected at Thurso in 1832. Of James Watt, for the Glasgow Mechanics' Institution—also 8 feet high, represented in modern costume, with the right arm resting on the cylinder of a steam engine. This statue was first placed on the Mechanics' Institution buildings, in Hanover Street, in 1833—and more recently on the front of the new buildings of that Institution in Bath Street: and a third—that of Prince Charles Edward Stuart, for Macdonald of Glenaladale, erected in 1834 at Glenfinnan, on the spot where that unfortunate Prince raised his standard in 1745. These statues, varying in style and treatment, were equal to anything previously produced by Greenshields.

For the statue of Prince Charles, the artist had only a facial cast —probably from some work of art—all the details being left to the sculptor, who, consequently, was desirous to see every authentic representation of that romantic and fascinating descendant of the Royal line. Being informed that a good picture of the Prince was amongst the family paintings at Lee-Castle, he was naturally solicitous to examine it,—but the family, at the time, being absent, he had to find his way by the guidance of the house-keeper, who did not know one picture from another. In this dilemma, having mentioned the difficulty to one who knew well the arrangements of the paintings at Lee, the precise spot in the library where the likeness of the Prince at that time was placed, was indicated so clearly

that no one, it was thought, could make a mistake; but, strange as it may appear, the artist's eye caught a fine picture, placed next to that of the Prince—the portrait of George Lockhart, the younger of Carnwath,—a friend and follower of that Prince in 1745,—and, taking it for granted that it was the object of his search, he carefully scanned and studied every detail in dress and deportment, and faithfully reproduced the whole in his model for the statue. A friend, whom he oftentimes called into counsel, was shortly after apprised of the forward state of the model, and of the artist's wish to have the benefit of his eye in the finishing touches. Astonishment was depicted in the face of the amateur when he saw the model. Explanations, and a great deal of talk followed; but the artist,—a stickler, too, for strict correctness in everything, stood at bay, defiant, declaring firmly—"Well, be as it may, I shall stand by that model,—it is a thousand times more fit than the Prince in tartan pantaloons." The portrait of the Prince, alluded to, represents a light handsome figure, armed, incased in tights, jacket, plaid, and glengarry, all of tartan: that of young Lockhart is in a short velvet tunic, tastefully scolloped, and filled in with silk between the shoulders and elbow, with frilled cuffs, and skirts vandyked all round—velvet cap, well-placed,—kilted and armed,—giving to the picture a character at once effective and picturesque. The issue was according to the first decree of the designer, and the model of the Prince stands in the old place at Willans, a creation highly pleasing in every line. The statue itself, 8 feet in height, was placed on a column, in the Scotch Baronial style, 47 feet high, containing a stair by which the top can be reached, erected by Alexander Macdonald, of Glenaladale, in 1815,—and surmounted by the statue commissioned by Angus Macdonald, his son and successor, in 1834. The Queen visited the monument in September, 1873,—and the reporter of the day states that the figure was by Greenshields of Edinburgh.

A lull in labour followed the return of the sculptor from Glenfinnan, where he had gone to place the statue of Prince Charles. One of his most intimate associates, who had often talked to him of the difficulty of representing sleep and infantile form, meeting the artist at this time, pressed on him one or other of these subjects, in every way so different from anything he had yet attempted. "Why not both in one," he replied, as if his mind

had already been directed to the subject. He had, indeed, been contemplating something of the kind, and presented a design in oil of a sleeping child which he had procured; but he was easily persuaded that the design was useless for his purpose, and needed little urging to study from the living form. He warmed to the work at once; and, soon after, started to discover and study all the infantile population within reach. The enthusiasm with which he prosecuted this subject exceeded in degree anything previously observed in his career; for, in general, his designs seemed to take form intuitively. A plump well-thriven child, aged about twelve months, was ultimately selected for a model, which he resolved to transfer to the clay without altering a line. He worked from memory and measurements in the first instance, but the child was brought to him for the finishing touches—stript, put to sleep, and placed in position: a perfect copy was produced. He used to say, in a jocular way, that out of his hundred and one critics he trusted only in three—each very differently qualified: one was good in pose—another in proportions—and the third possessed singular aptitude for giving life touches, or expression of parts, be it of feature or form, down to the fold of a garment. Here was a task to test such powers against delineations from life itself. His friend arrived according to summons, and a long scrutiny was made of the clay model. The form was beautiful, and seemed to be without fault,—still the two enthusiasts hung over the figure, giving slight touches till enough of daylight was scarcely left for preparing the stucco and enveloping the clay towards forming a mould. Next day a cast was taken. No cold inanimate form could come nearer life. The beautiful design was never transferred to stone, although the artist was prouder of this simple effort than of any more complicated production of his hands, and whether intentionally or not, it was always so placed as to meet his eye—"a thing of beauty."

Engagements now overtasked him. Mr. James Gibb, a native of Carluke, a gentleman who rose to eminence as a trader, and had become leader in the commercial institutions of Canada, while on a visit to his native spot, in the spring of 1833, had the misfortune to lose an infant by death, whose lineaments Greenshields was commissioned to preserve in a bust. So much were the parents pleased with the bust, that, from gratitude, Mr. Gibb engaged the

sculptor to undertake for him an equestrian piece from any part of Scottish history he might choose. This resulted in a group, in stone, of the good Sir James Douglas, in armour, standing by his charger, in ancient accoutrements—which, when finished was sent to Quebec—the model remaining one of the adornments amongst the relics of Greenshields.

The statue of Sir Walter Scott, worked upon at intervals during nearly two years, was about this time finished, very much to the satisfaction of the artist. Lockhart, in the last paragraph of the life of Sir Walter Scott, pays a high tribute to the sculptor in noticing this now well-known specimen of art. "The only statue, as yet done," says the author, "is that by John Greenshields, in freestone. This, considering all the circumstances, is certainly a most meritorious work; and I am well pleased to find that it has its station in Mr. Cadell's premises in St. Andrew's Square, Edinburgh, under the same roof with the greater part of the original MSS. of Sir Walter's Poems and Romances. The proprietor might adopt the inscription of Bacon's effigy at St. Albans, and carve on the pedestal—"*Sic Sedebat.*" This inscription the statue now bears.

After Mr. Cadell had acquired and placed the statue in his publishing office, a notice of the work appeared in the public prints to this effect: "Mr. Cadell has placed in the vestibule of his establishment, St. Andrew's Square, an admirable statue of Sir Walter Scott, executed in freestone by the late ingenious Mr. Greenshields. It is without any exception the most perfect likeness of our great and talented countryman that we have ever seen. It wants only the breath of life, and flesh and blood, to make it identical with the exterior of Sir Walter; and in attitude, expression, and every other attribute, it is quite unrivalled as a piece of statuary of the order to which it belongs."

From the cast of the original model, a working mould was made, in order that twelve casts might be taken, which Greenshields distributed amongst his friends. Whether from this mould, which was to be destroyed, or from a mould made from one of the distributed casts, the figure was soon surreptitiously,—may it not be said, fortunately—in the market, and sold in hundreds all over the country.

Greenshields now became most anxious to forward the group from Rob Roy, and had all but finished the gauger, life size, in

stone—and, but for the difficulty of procuring a block fit for producing the somewhat difficult design of Roy's wife, that figure would also have been proceeded with. The gauger, a kneeling figure, in a supplicating attitude, with features expressive of deepest agony, is now in the Abbotsford collection, just as it was left by the artist—one foot, that of the right leg, in the kneeling position—and the clasped raised hands over the breast, being unfinished. The contemplated group was to consist of six figures, in three sub-groups,—and, to judge from what had been done, the design was one of much promise. At one time, one of the sub-groups was to consist of Rob Roy and Bailie Nicol Jarvie—Rob in the attitude of denouncing contemptuously and awfully the good Bailie's implements of trade, in return for his generous offer to take the sons of the outlaw as apprentice weavers—the one, bold, stern, and demon-like—the other, the picture of petrified amazement. There was some difficulty about the third sub-group, Diana Vernon and Francis Osbaldistone being thought of. But the artist had serious doubts whether the portraiture of Rob and the Bailie, and Roy's wife and Morris, were not in style and character too similar, or in little contrast, and thought of representing the indispensible Rob Roy as a single figure, standing on the rock, after parting with Osbaldistone and the Bailie on the margin of Loch-Lomond,—and in this way find an opportunity to portray the defiant outlaw as a Highland chieftain. Had such a resolution been taken, and the artist's life been extended, the third group was to have been Nicol Jarvie and Matty,—the Bailie, in a fit of seeming admiration, jocosely establishing for his domestic (afterwards wife) her claim to gentle blood; or, as the bias might direct, Diana Vernon and her lover.

Unfortunately Greenshields undertook in the winter of 1834-5, to produce a series of huge and elaborately carved vases for Mr. Buchanan, of Drumpellier—still preserved in the garden of his son—and worked at his task in the short inclement days of that trying season with too little regard to health. While so engaged, he was urgently and repeatedly solicited to design a model of an erect figure for the Glasgow monument to the memory of Sir Walter Scott. This he rather hurriedly, not without reluctance, produced, and transmitted to the committee—and shortly after, when on his death-bed, received notice of its adoption (in preference to the

designs of Forrest and Ritchie)—an intimation he received without emotion or remark. This model was the last effort of Greenshields' genius. During the few days he was engaged with the design he often declared that it must be a failure, for he had little heart in the work,—and it could never come half up to the sitting statue. The head and features of this figure were repeated from the "sic sedebat" statue; it was in an easy position, uncovered, in modern costume, resting on the left leg—the right being slightly advanced —the chest was firmly wrapped in a shepherd's plaid thrown over the right (wrong) arm and shoulder, the left being placed by the side, and the hand grasping a small volume, amongst the leaves of which the index finger, as if marking a page or passage, was hid. Although correct in proportions and details, this model was the least effective of the artist's designs. Notwithstanding, the statue, in colossal dimensions, was cut in stone, by Mr. Ritchie, of Musselburgh, from this model, which was, and is still, by some, believed to be the design of that sculptor.

Genius may long lie fallow, or may never be stirred to activity—the innate power not having received that mysterious impulse calling it into play. But the bias of a marked mind is ever apt to shew itself—everything ministering to it till a force is acquired that impels to action. Somewhat late in life, Greenshields avowedly devoted himself to art; but it appears remarkable that he produced or preserved nothing from the first bearing evidence of the "prentice han." An early effort—a greyhound, from life, in a standing position, relieved in every part, was a gem; and he often said that the care, toil, and risk of failure were too great ever to tempt him again to try anything of a similar character.

The remarks of the Earl of Elgin, and of Sir Walter Scott, regarding Greenshields, as a man and as an artist, little as either knew of him, with the various notices of him by John Gibson Lockhart, who knew him intimately, previously given in these pages, may well suffice on this head.

More than once the sculptor has been heard to express his horror for empty flattery—useless praise—to which he had been a martyr. When led to talk on this subject, he was ever apt to detail, in a humorous manner, an incident which delighted him: "The only real compliment I was ever proud of was paid to me by a bruit beast," he would gleefully say. The story was this: A

prize ram was brought to Willans, as a model for a stone portrait, which was soon finished and placed on the grass in front of the work-shed. One day a high-bred sheep dog, that knew its work well, arrived with its master to see the wonders of the place. In fine spirits it came round the corner, and instantly spied the ram. No doubt thinking it right to turn the big-horned curly woolly beast more out to meet the eye of its master, the faithful dog made the usual professional feint, without any response. Nettled at the failure of his efforts, the dog sprung full-bang at the ram's fore-quarters, and fell—all but dead—his teeth shattered, and his mouth cut and bleeding. "This," he would say, "to a modest man like me, was acceptable flattery." Another similar anecdote may be told, with, however, no tragic point, in illustration of the sort of praise the artist most appreciated. A high-mettled barb was not seldom ridden up to the artist's work-shed door. Engaged one day in finishing some difficult part of the group of the good Sir James Douglas and his charger, the sculptor, being at work in a prostrate position, was startled by the clear ringing neigh of the animal as it recognised its kin. The mallet and chisel were at once silent. A face with sparkling grey eyes looked out from under heavy brows, and from among the legs of the mimic charger, —and the tall man silently arose and approached the horse as if abashed. No recognition of the rider was thought of. The horse's neck was stroked and clapped; and, "Ho, my fine fallow," escaped his lips in an undertone. Glancing back to the rider, he said, more in his own style and tone, "Was na that a true compliment?" and again he clapped, and said, "Ho, my fine braw fallow!" Seizing the opportunity to chafe his friend, the rider, with apparent sincerity, remarked, "I'm surprised at your vanity, John. The horse, missing you from your usual place, was simply calling your attention to his arrival." "Tauts," said he, drawlingly and comically, casting his face aside, "dae ye tak me for a born ass?"

The following is a list of Greenshields' principal works:—

Venus—for Mr. Purdie.
Pugilist—Mr. Leadbetter.
Venus—Mr. Jeffreys Gibson.
Byron, half-size—presented to Flaxman, sculptor.
Byron and his Dog, life-size—Mr. Morrison, Edinburgh.

Two Greyhounds, from life—Mr. Graham, Limekilns.
Do. do. Mr. Stirling of Keir.
Statue of George Canning, 8 feet—John Howden, Edinburgh.
Black-faced Ram, a portrait—Thos. Akinson, Glasgow.
Statue of the Duke of York, 8 feet—Mr. —— London.
Statue of George IV., 8 feet—Mr. Howden, Edinburgh.
The Jolly Beggars, 8 figures, life-size—Baron Rothschild.
Burns, life-size, seated—Mr. William Taylor, Leith.
Hogg, the Ettrick Shepherd, a model—Mr. Blackwood, Edinburgh.
Helen M'Gregor, a model—at Willans.
Morris the Gauger, life-size—Abbotsford collection.
Italian Greyhound, from life.
Statue of Sir John Sinclair, erected at Thurso, 8 feet high.
Do. James Watt, for Mechanics' Institution, Glasgow, 8 feet high.
Prince Charles Stuart, erected at Glenfinnan, 8 feet high.
Sleeping Child, life-size—D. R. Rankin.
Bust of Thomas Atkinson, in stone—At. Willans.
The Good Sir James Douglas and his Charger—Mr. J. Gibb, Quebec.
Bust of Mr. Gibb's Child.
Decorated Vases—for Mr. Buchanan of Drumpellier.
Sir Walter Scott, life-size, "*Sic Sedebat,*" statue in Advocates' Library.
Sir Walter Scott, model for monument at Glasgow—at Willans.

WILLIAM R. LIGHTBODY.

(The Boy-Poet.)

To close these notices without naming one, who, in early boyhood, strung the harp, and touched its cords with some skill, would be an unworthy omission. Scarcely known beyond the parental hearth,—naturally shy, and wedded to seclusion, nothing is known of him apart from his little store of manuscripts, and a few incidents preserved by the editor of his "Remains." The truth is, except in the family circle, it was unknown that he had ever handled the lyre; nor was it revealed till his secret efforts told the tale, after he was laid in the grave.

The earliest preserved production of the young poet is an "Ode to Hope," written at fourteen years of age,—the skill and cadence of which, if imperfect, point to efforts of earlier date—how much earlier no one can venture to determine. The period, indeed, comprehended in all that has been published, it may be mentioned, was within fourteen months—the first Ode being dated 8th December, 1825, and the last, an epistle, dated 29th January, 1827.

William R. Lightbody was the second of three sons of respectable parents, of the artizan class, whose rooftree covered but one apartment, where, necessarily, there were few facilities for study, or for that quietude suited to the contemplative moods of one endowed with poetic sensitiveness; but in this apartment—alike the workshop of his father and the scene of all household operations—the young, retiring, and contented boy needed no other to excercise the bent of his soul. Genius knows of no restraint. So young and so secluded, without aids, knowledge in him, as in others, would be slow in moulding and tempering the thoughts; but the eye and the ear are ready ministers to the poet, and excite with a peculiar keenness, irrespective of science, the aptitudes of his mind. The orbs and garniture of the arch above, or the creatures and aspects of Nature's varied grandeur below, are seen in a light suitable to stir up pleasing and thrilling ideas by a force allied to inspiration. In every way the subject of this notice seems to have been the slave of a strongly biased brain, early attuned to respond to an

innate power that reposed uneasily. Of history, or poetry, or science, he knew little or nothing; but had evidently given close attention to religious subjects, and knew well what the Catechisms of the Church of Scotland taught—a teaching he clung to, and made the subject of many of his poetic themes.

At school he distinguished himself for attention, order, and ability—and amongst his schoolfellows was a favourite, although he joined them in no pastime. At home he busied himself, in every way, to ease his mother's toils; and in the short intervals of leisure, devoted his time to school and literary exercises; and sometimes, too, to handling, with some promise, his pencil and brush.

Forty seven years ago, this talented youth found an affectionate biographer in Doctor Wylie, the minister of the parish, who, in endeavouring to portray in the boy-poet the character of a ripe christian, naturally selected, and placed the strain on such of his writings as were based on that topic. Apparently he was advanced beyond what is common at his age in this complicated subject, in accordance with the tenets—gloomy enough they were—imbibed from his earliest years. In the "Remains," published in 1828, therefore, the selection so made may have excluded pieces which might have been interesting to many, but which, it is to be feared are now inevitably lost. It is known that "Kirkton," a descriptive poem; "Imlac," an Epic, both of some length,—and "The combat of the Horatii and Curiatii," also of some length, formed part of the unpublished manuscripts. It seems strange that Doctor Wylie, in his "Pastoral Reminiscences" of 1868, has not even alluded to young Lightbody, of whom he wrote, and regarding whom he preached in admiring and enthusiastic terms, long years ago, as alike early in piety and poetic talent. It may be that the change in the theological views of the Doctor, somewhat later, might have operated so as to cause forgetfulness of his early protegé, who certainly kept by his Catechism. The examples here chosen are few, but adequate, perhaps, to establish the mastery of diction the young writer had acquired with so little experience.

The natural gentleness of the subject of this short notice, was marked in every manner, and under all circumstances; but there was one exception, the particulars of which are approvingly detailed in the "Remains." He and another boy of his own age, had long

been associates,—and a lively esteem, if not affection, existed between them. A difference—thus early in life—on some religious question, arose, which led to painful estrangement. The assumption of judge by the modest and retiring youth; and the formal, almost legal, rigid, and self-confident style of remonstrating, condemning, and ultimately renouncing all love and friendship, in such circumstances, is surely unprecedented in one so young and inexperienced. The human mind, at such an age (15 years), unbiased, would have been unequal to a breach of that finest tie that binds ardent youth in early and tender friendship; but training, and consequent intolerance, may be made all-powerful.

Conflicts of this kind, fierce and furious, are, one would think, more congenial to the fiery polemic, in whom the finer feelings are blunted, and who claims a right to be right in everything. And so the world goes on, right or wrong, amid piteous wranglings.

ODE TO HOPE.

Oh Hope! thou cheerer of our woes,
Dispeller of our fears and cares,
Be thou my friend, when fortune shows
No smiles, but in our ruin shares.
Who calls on thee, receives thy helping aid,
When seemingly their joys begin to fade!

When, far among the raging waves,
The shipwreck'd sailor drowning lies,—
Then, to the Power above, who saves,
Inspired by thee, he lifts his eyes,—
And thinks, that Hope still in that Power remains,
To ease him of his dying cares and pains!

While a tender father, grieved,
Looks on a child at point of death,
He is a little while relieved,
To see him heave one struggling breath;—
The dropping tear he checks and dries;
"Hope still remains—there's life!" he cries.

O Hope! Since you such pleasure give
To those who have from joy been hurl'd;
Be always with me while I live,
Until I reach another world—
Where tears, nor cares, nor troubles, e'er shall soar,
But all be peace and bliss for evermore!

December 8th, 1825.

THE CHURCH-YARD.

Within yon old gate, and yon old rugged wall,
Which with time and the rough blasts is nodding to fall,
There stands a lone chapel, unshapely of form,
Whose finely carved work is effaced by the storm;
Its black shatter'd walls, and its half-broken spire,
Are proofs it has seen many ages expire.
And north stands a dark and an old gloomy aisle,
And round all the place there is many a pile;
And headstones are scatter'd around, here and there,
Without any order, or Christian-like care.
Wherever I look, I can read, "one lies here,"
With "where he was born," and "when brought to the bier;"
And some have some scribbled and unpolished lines,
Meaning likely that sod some body confines.
The shade of the trees making all around gloom,
The dread howling wind whistling over the tomb;
Within the dark aisle the owl's doleful cry,
The great bell loud tolling the hour passing by;—
A widow in tears bending over the stones—
The grave-digger throwing out skulls, dust, and bones;
A burial coming, with grief in each face,
An orphan child bearing, the cold earth to embrace,—
All make the heart's-blood run chilly with fear—
Those things every hour bring us near and more near.
Here the friend and the foe, and the master and slave,
Lie mingled together in one common grave,—
Here beauty's young cheek is now faded and gone,
Which bloom'd bright so lately, like roses new-blown;
The wit, fool, and jester—the haughty and proud,
Here prostrate and silent, lie cold in their shroud;—
Here the weary are rested, the sad weep no more,
Here the Pilgrim's toils and distresses are o'er:
And here all shall sleep till the last awful day,
When Jesus shall come in glorious array!

December 28th, 1825.

ODE TO MORNING.

The sun, bright harbinger of coming day,
Flames from the east in glittering array,
And throws the dusky clouds around,—
Withdraws the sable veil of silent night,
Awakes the world anew to life and light,
And sheds his splendour o'er the dewy ground.

The woods and glades are tinged in lurid hue,
The flowers again shake off the heavy dew,
And shed their smiles and fragrance around;
The early lark remounts on russet wings
The hazy sky, and to its Maker sings,
While peaceful nature wakens to the sound.

The rested workman now forsakes his bed,
And leaves his home to earn his humble bread,
Charmed with the beauty of the scene;—
From every rustling bush he passes by,
Th' affrighted hare arises fleet and shy,
To seek a shelter in some shady screen.

How pleasant 'tis, at the approach of dawn,
That peaceful hour, to tread the dewy lawn,
To see the grand approach of light;—
To see wood, mountains, peaceful vales, arise,
Through misty clouds, in splendour to our eyes,
To see the sun appear, and close the night.

Great God! these splendid scenes inspire the mind
Above the lowly circle of mankind,
And raise it up in humble joy to thee;
To praise thy works, to praise, and yet to fear,
To raise my thoughts above the common sphere,
And my detested nature make me see.

12th March, 1826.

THE VISION.

Once the sun, with splendid glory,
Bursting through the eastern clouds,
Waked the fields and oak trees hoary
From their dewy spangled shrouds.

Then along the banks I wandered
Of a pleasant murmuring rill,
Which, through mazy woods, meandered
Round the bottom of a hill.

Thoughts of various things distressed me,
While I sauntered heedless on;
Till the heat and way oppressed me,
In a valley deep and lone.

Carelessly I then sought rest,
'Neath a shady spreading pine,
Weak, and faint, with heat oppressed,
On some moss I did recline.

Soothing fell a cascade near me,
  Which the gentle zephers fanned;
But sweet contemplation breathed me
  Not a theme my thoughts to bend.

Void of thought, and growing weary,
  Soft I cried, "What shall I do?
In this valley, lone and dreary,
  Is there nought to think on new?"

O'er the hill, divine and lowly,
  Came a female, clothed in white,
Severe her aspect was, and holy
  Gleamed her eyes, so pure and bright.

Through the trees, she slow approached me,
  Holding out a little Book,
And, when taken, she reproached me,
  With a cold yet pleasant look.

"Why art thou thus calm delaying
  To improve thy youthful hours?
Why art thou thus loosely straying
  In deceitful Pleasure's bowers?

"Why art thou thus weary, crying
  With calm voice, 'What shall I do?'
While the hours are quickly flying,
  And thy end approaching too!

"Is the mercy of Jehovah,
  And his love, in which you've shared—
Is his praise yet sent above? Ah,
  Ne'er shall it be all declared!

"Are you yet sure of Salvation?
  Is thy treasure laid on high?
Think'st thou Christ a full oblation?—
  Safe in him, you cannot die!

"If these things are left undone yet,
  If you are a sinner still,
Here are themes, as yet begun not,
  Here are themes your mind to fill!

"They will say,—Look up to Heaven,
  Happiness is only there;
Let your mind be wholly driven
  From the earth, for earth's a snare.

"Let your pleasure be in praising
  The Almighty for his love—
Take delight in humbly raising
  All your thoughts to God above.

"Flee to God, least in his anger
He should take you in your sin;
Lest the time should be no longer
In which repentance may begin."

She withdrew with solemn motions,
And did haste her down the dell,
But behind she left emotions
Which I cannot rightly tell.

All my senses were confounded,
On the bank confused I lay;
All my fancy's visions wounded,
Fled before Religion's ray.

Then the little book she gave me,
Which my duty was to know,
Was to teach me, was to save me,
And I read with fear and woe.

All my thoughts and faults it told me,
All my pleasures it condemned;
Already in my thoughts it rolled me
In the company of the damned!

Straight I sent my supplications
To my God, and sought relief,
And He heard my lamentations,
And did ease my soul of grief.

Thanks be to the guardian Stranger,
Who, thus kind to me, declared
All my evil, all my danger,
All the woes I should have shared!

Who hath thus divinely given
Such very pleasing thoughts of bliss—
Of my Saviour,—and of heaven;—
But the fears of hell no less.

Who hath rescued me from danger,
Who hopes to my soul did give;
Thanks be to the guardian Stranger!
I will thank her while I live.

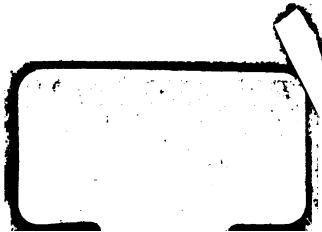
O'er the sky night's veil was spreading,
And I sought my little cot,
Grieving for my Saviour bleeding
With the stripes I should have got.

27th July, 1826.

LONE MEDITATIONS.

Springs arise from desert plains,
Summer-clouds drop fresh'ning rains,
Flowers have bloomed on barren mountains,
Rivers spring from little fountains;
Oft we've seen a small tree rise,
Spread its branches to the skies,
And beneath its sheltering shade
Protect the birds that haunt the glade.
Scott, with all his polished pages,
That shall shine through distant ages,
Hid his splendid talents once
'Neath the name of "stupid dunce!"
The Ettrick Shepherd, whose bright name
Is carved now in the book of Fame,
Could not read, nor write a letter,
Till he saw twenty years and better!
So, take courage, spur Pegasus
Up the steep of huge Parnassus;
Though thy fortune frown upon thee,
Though thy pride be raging on thee,
Though thou art often off the saddle,
Never mind, hold fast the bridle:—
Let her kick, and fling her fill,
Soon she'll tire, and speil the hill,—
In spite the critic's direful aim,—
With champing hoof, and flowing mane
Up she'll mount, though galled and lame,
And bear thee to the Tower of Fame.

16th January, 1827.

The drift of the above somewhat brisk and exulting flight, in every way unusual in him, is not difficult to discern; but the cankerworm was already upon the youthful aspirant, and he died within six months from the time of writing this hopeful challenge, namely, on the 1st of July, 1827.

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